

TWO  
SERMONS:

THE FIRST,  
PREACHED AT  
*CANTERBURY*, AT THE  
VISITATION OF THE LORD  
Archbishops Peculiars, in *Saint Margarets*  
Church, *April 14. 1635.*

THE SECOND,  
PREACHED AT  
SAINT PAUL'S CROSSE,  
The eighteenth of *April*,  
1630.

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By EDWARD BOUGHEN Parson of  
*Wood-Church* in KENT.

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LONDON,  
Printed by R. B. 1635.



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# SERMONS:

THE FIRST

PREACHED AT

ST. MARTIN'S

IN OBSERVATION OF THE LORD

DAY OF THE LORD

THE SECOND

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DAY OF THE LORD

By Edward Bouverie Prynne

Author of the

LONDON

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A  
**SERMON**  
**PREACHED AT**  
**CANTERBURY, AT THE**  
**Visitation of the Lo. Arch-**  
**bishops Peculiars.**

1 COR. I. 10.

*Now I beseech you, brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing; and that there be no \* Divisions among you; but \* Or Schismes. that yee bee perfectly joyned together in the same minde, and in the same judgement.*

**I**N VISITATION Sermons usuall it is to touch upon *Governours*, and upon their Courts; and perchance sometimes not undeservedly. But (the truth is) it is most necessary to reflect upon our selves, upon us that are *Parsons* and *Vicars*, upon us the

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the dispensers of G O D's Word and Sacraments, upon us, that have the cure of soules; since in us mainly consists *Salus Ecclesia, & pax Reip.* the well-fare of the Church, and peace of the Common-weale. For, let our *Governours* doe what they can, if we be not right, if we differ in *Doctrine*, or vary in *Discipline*; if our commodity draw us to subscribe, and some peevish humour lead us a whoring after other gods, that is, either after the *Romish Monarchie*, or the *Geneva Anarchie*, there will be *Schismes*, and *Dissensions*, and Sidings in Church and Common-weale.

To speake then the truth from my heart, the cause of such Sidings in Church and Common-weale resides mainly in us; we stick not close to that *Doctrine*, which wee subscribe to, and hath beene setled by those glorious *Governours*, and sealed with the blood of those blessed Martyrs, that were sacrificed for this truth. We teach not our Parishioners the dutie and allegiance to their Prince, which the Book of G O D delivers, and hath alwayes beene practised by the Saints. *Hinc illa lacryma, hinc schismata*: from hence arise daily complaints, and *Dissensions*; complaints from those, that governe; *Dissensions* among those, that ought to obey; because wee faile in our duties: for our dutie it is, to teach *obedience and subjection*, Tit. 3. 1. The Clergie therefore, in the thirty sixt Canon of the Apostles, is punished for the peoples insolencie, because they had no better instructed them.

Tit 3. 1.

Can. Apost. 36.

Now, if it be so, that our Bishops or other *Governours* see, or understand these faults in us, and give not all diligence to amend them; I must crave pardon



(3)

don to use those words of them, which *Celestinus* Bishop of Rome used to his fellow Bishops; *Timeo, ne connivere sit hoc tacere; timeo, ne magis ipsi loquantur, qui permittunt illis taliter loqui*: I feare, lest this their silence be an encouragement to others; I feare, that they speake most, that suffer others to speake in this manner. *In talibus causis non caret suspitione taciturnitas; quia occurreret veritas, si falsitas displiceret*: In these and the like cases, silence wants not just suspicion; for truth would oppose, if falshood did displease: and every Bishop would readily prevent such contagious doctrine, if hee were really offended with it. *Merito namq; causa nos respicit* (saith that worthy Bishop) *si silentio faveamus errori*; For (the truth is) we Bishops may justly be charged with this fault, if by silence only we give countenance to errour. So true is that of *Seneca*, *Qui non vetat peccare, cum possit, jubet*: That Governour, who forbids not an offence, when hee can, commands them to offend, and commends them too.

Saint *Paul* therefore, that hee may performe the office of a good Bishop, and a carefull Father (for in *CHRIST IESUS* hee begot them through the Gospel) no sooner understands of the faults of these *Corinthians*, but hee presently writes unto them, shoves them in what state they are; and in these words hee entreats them to amend, what is amisse. *Now I beseech you (brethren) by the Name of our LORD IESUS CHRIST, &c.*

These words are an expresse petition; and in these words is expressed, what our Apostle petitions for.

The petition is plaine and earnest, *Now I beseech you (brethren) by the Name of our Lord Iesus Christ.*

*Decret. Cel. p.  
Papa c. 1. in  
Cod. Rom.*

*1 Cor. 4. 15.*



And what is it, that the Apostle petitions for so earnestly? Surely his suite is for the generall good of the *Corinthians*, and of the whole Church of God; for he beseecheth;

1. That ye all speake the same thing. 2. That there be no Schismes or divisions among you. But, in the third place, that ye bee perfectly joyned together in the same minde, and in the same judgement.

The first part of this petition aymes at *unity of Doctrine*. The second is direct for *uniformity in Discipline*. And the third requires *unanimity in judgement and affection*.

All these three we must embrace, and observe, or as good observe none; for he that embraceth not all these, observeth not cordially any of these. *Qui offendit in uno, offendit in omnibus*; Hee that offends in one, offends in all; he is not perfectly joyned to the rest of the members.

He that is out at *Doctrine*, cannot be in at *Discipline*; hee that is out at *Discipline*, cannot be in at *Doctrine*; and difference in *Religion*, breeds a disunion in affection.

The first meanes then to set us all at one, is, *ut id ipsum dicamus*, that we all preach the same *Doctrine*: the second, *ut id ipsum faciamus*, that wee all practice the same *Discipline*: The third, *ut id ipsum sentiamus*, that we all be of the same *Opinion*.

For the truth is, <sup>1</sup> *unity of Doctrine* breeds <sup>2</sup> *uniformity in Discipline*; and uniformity in *Discipline* is a chiefe meanes to knit us fast together <sup>3</sup> in *minde and judgement*, in affection and opinion.

And if we had this *unity in Doctrine*, and *uniformity in Discipline*, we should not have had this gadding  
and



and hurrying after singular and factious men, as there hath beene of late dayes. Every Shepherd should be keeper of his owne sheepe: and the sheepe would know, and be content with their owne Shepherd.

We all know, that sheepe may not skip into others pasture, because it is better: and as true it is, that none ought to change their Parish Church upon an humour. For what is this, but to say, *I am of Paul; and I of Apollos; and I of Cephas?* What is this but to preferre particular mens fanlies, before the judgement and unity of the Church? Can. 17.  
1 Cor. 1. 13.

And is it not as irregular, yea, as dangerous, for us usually to admit the sheepe of anothers flocke into our fold? Yea, is it not altogether unlawfull for us, of our owne heads, and for our owne ends, to intermeddle in anothers charge? Our Church condemnes this schismaticall humour, *Can. 57.* And the whole Church of God dislikes it. And wee our selves cannot endure, that any man endeere our Parishioners so to himselfe, that their affections be withdrawn from us. Why then should wee deale thus with others? Indeed this could not be done, if we all spake the same thing. Can. 57.  
Can. Apost. 14.  
Ch. 15. Cod. Eccl. univers.  
Can. 33.

Saint Paul therefore seeing these factions, and factious opinions and courtes rise in the Church, labours by all meanes to extinguish them; and to this end he intreats them in the most earnest manner that may be, saying:

*Now I beseech you, brethren, by the Name of our Lord* Part 1.  
*Iesus Christ. Quis? Quis?* Who is it, that makes this earnest petition? And to whom doth he make it? Saint Paul beseecheth the Corinthians; an Apostle creates his scholars; the Father his children.



If then Saint *Paul* be so great a man, it seemes, hee hath an earnest suite, a matter of moment in hand, that he salutes them so courteously, sues so submissively, and entreats so passionately. But though Saint *Paul* be so earnest in his suite, he that thinkes it is for his owne ends, is much deceived. It is for the good of the *Corinthians*, and the Church in generall. This example is a sufficient warrant to beare us out, when we are earnest, and zealous, in the behalfe of the Church.

*Cypr. de discip.  
& habit. vir-  
gin. n. 73.*

*Audite, quæso, vos docentem pariter & momentem; audite utilitatibus & commodis vestris fideliter serviensem;* Give care therefore (I beseech you) to this our Apostle, who teaches and instructs you; give care to him, who labours faithfully for your good and commodity. For Saint *Paul* useth all the meanes that may be, to draw them, and you with them, to give care to his petition, and to grant his request.

*Frater.*

Behold, though he be their Father in *CHRIST*, though he be their Bishop, though he have authority and power over them, yet for all this he salutes them by the name of *Brethren*; he that might show his authority, sues unto them; he that might command, entreats: and all good Governours imitate Saint *Paul*; where faire meanes will serve, they use no rigour. But if the Apostle cannot win them by love and the spirit of meeknesse, he tels them of a Rod, that he hath in store for refractory spirits, *1 Cor. 4. 21.*

*1 Cor. 4. 21.*

*Obsecro vos.*

But first, *Obsecro vos*, like a loving Father I beseech you. *Obsecro*, the most earnest kinde of entreatie; *Non si me obsecres*, no, not though you beseech heartily, or for Gods sake. And he beseecheth them by that Name, *Quod semper sacrum, semper venerandum*  
apud



*apud Christianos*, which is, and hath beene ever accounted holy and reverend amongst Christians, even by the Name of our LORD IESUS CHRIST: and holy and reverend is His Name.

*Pal. 111.9.*

*Eos per nomen Christi adiurat* (saith Calvin) *ut quantum ipsum amant, tantum studeant concordia*; Hee adjures them by the Name of CHRIST, that, as they love CHRIST, they would study the peace of CHRIST's Church. He beseecheth then, and adjures them in CHRIST's Name, in His Name, whose businesse it is (for CHRIST's businesse it is) *ut id ipsum dicatis*, that ye speak the same thing, and that there be no divisions among you.

*Per nomen Christi,*

Indeed, he that speaks not the same thing with the Church, he that makes Divisions in the Church, hee that is not joyued perfectly to the Church, in the same minde, and in the same judgement, hee does not the worke of CHRIST, but the worke of Antichrist; he rendes and teares in sunder the body of CHRIST, *Ephes. 1.23.* which is his Church. Yea, as much as in him lies, hee dismembers CHRIST Himselfe; for *totus Christus* *August.* *est caput & corpus*, whole CHRIST is the head and the body. So then, he that makes a Schisme in the Church of CHRIST, layes violent hands upon the body of CHRIST, and teares in sunder the members of CHRIST: too sacred a body for such sacrilegious hands to finger.

Well, Saint Paul (ye see) beseecheth earnestly, and in His Name he beseecheth, who hath full power over us; and may command; and therefore he hath good hope to prevaile; for He is *Dominus noster*, Our Lord. And we may be glad He is so; for if wee prove dutifull servants, Hee will be our LORD too.

*Domini nostri.*

*Dominus Iesu.*



*enim xpc & unctus est*, for this purpose became Hee *Christ*, for this purpose was Hee *anointed*, that Hee might be our *I E S U S*, our *S A V I O U R*, if so we be His true *servants*.

No *Iesus* without *Dominus*, no *Saviour* but to His owne *Liege-people*. *Dominus Iesus* must not be severed; as the Apostle hath joyned them in my Text, so must we keepe them.

Thus (yee see) he intreats by the highest and dearest name that may bee; yea, even by that Name, wherein we so much glory, *by the Name of Christ*; for we glory in the Name of *Christ*. And our chiefest joy in this life is, that of that Name wee are called *Christians*, that is, the *members of Christ*. And no disgrace toucheth us so neerely, as to say, we are not *Christians*.

This, this is the Name, which we rejoyce in, and the Divels tremble at; for (as *Tertullian* observes) *Damones Christum timentes in Deo, & Deum in Christo, subiciuntur servis Dei & Christi*: the Divels fearing *Christ* in *God*, and *God* in *Christ*, are made subject to the servants of *God* and *Christ*: no name without the *Name of our Lord Iesus Christ* can make them bow to us.

*Tertul. Apol.*  
c. 23.

*per nomen Iesu.*

Indeed, *Iesus* it is, that is glorified, *Act. 3. 13.* and that *Name*, through faith in that *Name* workes miracles. *Ib. v. 16.* That, that is the *Name*, which the *Jewes* detest, *Act. 4. 18.* *God* therefore will have it revered by *Saints* and *Angels*, *Phil. 2. 10.*

And yet this *Name*, as holy, and reverend, and terrible as it is, is not like to prevaile with many, since they will not give it that reverence, which is due unto this *Name*, and that *Saint Paul* saith should be given unto



unto it, *Phil. 2. 10.* And which our Church enjoynes,  
*Can. 18.* And which *Queene ELIZABETHS Injun-* *Can 18.*  
*ctions* set forth in the second yeare of her reigne, pro-  
 nounce to *belong thereunto* NECESSARILY, calling  
 it, *that due reverence, which is to be made of all persons*  
*young and old with lowlineffe of curſie.* Injunction. 52. *Injunct. 52.*

This fault ſurely rebounds upon us; upon us, that  
 are their teachers and instructors, and ought to give  
 good example to our Pariſhioners; for we teach not  
 this *dutie by doctrine and example.* We bow not our  
 ſelves at the mention of that bleſſed Name; and ſome  
 (as I have heard) avoid that Name *ex Profeſſo* in their  
 Sermons, leſt perchance the people ſhould give due  
 reverence to that Name. And yet *there is no other*  
*Name under heaven, whereby we may be ſaved, but onely* *Act. 4. 12.*  
*the Name of our LORD IESUS CHRIST;* and  
 in this Name onely our Sermons finde efficacie, and  
 our Prayers acceptance.

I know, *Calvins* judgement, with theſe kindes of  
 men, is of better eſteeme, than any Canon or Injun-  
 ction of the Church of *England*; yee ſhall therefore  
 heare his opinion, *Calvin. Inſtit. lib. 2. cap. 15. §. 5.*  
 repeating thoſe words of Saint Paul, *Phil. 2. 10. viz.*  
*That God gave him a Name above every name, that at* *Phil. 2. 10.*  
*the Name of IESUS every knee ſhould bow, of things in*  
*heaven, and things in earth, and things under the earth;*  
 he tels us, that even in theſe words, *In CHRISTI* *Calvin. Inſtit.*  
*regno ordinem commendat, preſenti noſtra infirmitati* *lib. 2. cap. 15. ſect. 5.*  
 NECESSARIUM, the Apoſtle commendeth unto  
 unto us that order in the Kingdome of CHRIST,  
 which is NECESSARY for our preſent infir-  
 mitie.

So then, it ſeemes (in *Calvins* judgement) that it



is NECESSARY for us, all the dayes of our *infirmity*, to bow our knees at the Name of IESUS. And, perchance, the rather, because the Church militant ought to imitate the Church triumphant; but in the Church triumphant every knee bowes at the Name of IESUS; for so Saint Paul sayes they should doe; and without all peradventure they doe, what they should doe; though we doe, what we list, and not what we should doe.

By this Name therefore, that is above every Name; that is so reverent, and ought to be so highly esteemed of all Christians, Saint Paul beseecheth you, that ye all speake the same thing, which is my second part.

Part 2.

<sup>1</sup> *Id ipsum*, <sup>2</sup> *ut omnes*, <sup>3</sup> *ut dicatis*; <sup>1</sup> that the same thing bee embraced; <sup>2</sup> that all embrace it; <sup>3</sup> and preach, or speake it, as occasion serves. This three-fold cord, if it be once made up, will hardly be broken: nay, I see not, how it can be broken, when all are bound up in this cord or bond, and the overseers take care, that none breake forth of this bond. This is *winculum pacis*, that bond, which must keepe us all in peace and unity.

<sup>1</sup> The *id ipsum* is set downe to our Governours hands; their paines onely is to see, <sup>2</sup> *ut omnes*, that all embrace the same thing, and depart not so much as <sup>3</sup> in word from it, much lesse speake against it.

*Id ipsum.*  
Math. 7. 34.

It is excellently observed by Leo, that strait is the gate, and narrow is the way, that leads to life, not in the performance onely of vertues, or in the strict observance onely of Gods Commandements, but in respect of faith also: and a matter it is of great labour and much danger, *inter dubias imperitorum opiniones, & verisimiles falsitates, per unam sana doctrina semitam*.

Leo in Nat.  
Dom ser. 8. 1.



*sano inoffensis gradibus ambulare*, to walke evenly in that one path of sound doctrine, betweene the doubtfull conceits of the unskilful, and truth-faining falsehoods, the common coine of false impostors.

Since then the traines and snares of error are so subtilly, so covertly laid, that we know not our danger, and yet are never out of danger, *Oportet enim habere*, for Saint Paul sayes flatly, there must be heresies; we must have an *idipsum* to guide our Catechising, and our Sermons, and our faith by; some rule or other, that is agreed upon on all hands.

Our great Masters the Apostles (with whom to erre is safety) when they were to divide themselves for the propagation of the Gospell, set downe an *Idipsum*, according to which every one of them was to square his doctrine; that is it, which at this day wee call the *Apostles Creed*. This hath hitherto beene reserved, and used in the Church, as the *briefe of our Faith*. *Ruffin in Symbol. n. 10.*

When any heresie arose in the Church, the Christians speedily met together, and concluded upon an *Idipsum*, that might serve as a strong bulwarke against all invasions of heresie. This appeares by Scripture; for no sooner had some taught, that *Circumcision* was necessary to salvation, but the Apostles, and Priests (or Elders) assembled themselves, and discarded that heresie, *Act. 15.* *Act. 15. 1.*

Thus, when *Arius* had infected the world, the learned and Catholike Bishops of the Church met together, and composed an *Idipsum*, even the *Nicene Creed*. And this wee strictly maintaine in our Churches.

When *Macedonius* denied the Deity of the HOLY



GHOST, as *Arius* had before denied the Deitie of our blessed *Saviour*, the Church met together in a second œcumenicall Councel, and an *Idipsum* was set downe by uniuersall consent, which the Catholike Church embraceth also; *hâc tamen serie, ut ex duobus coalescat unum*, so methodically and compendiously, that of these two the Church (lest she might overcharge our memories) hath made one Creed, which we reade immediately after the Gospell for the day; and may be truly termed *Symbolum Nicano-Constantinopolitanum*.

This Creed was confirmed by the *Ephesine*, and other following Councels; for those heresies, which *Photinus*, *Nestorius*, *Eutiches*, and the rest raised up, did *peccare contra hoc idipsum*, offend against that Creed, and therefore needed not a new to condemne them: in so much that I may truly say, *Hoc cuncto veritatis omnis extruditur hæresis*; This is the maine wing, or the *corps du guard* to beat off all heresie, and to disband it.

*Tertul. advers.  
Marcion. l. 1.  
cap. 22.*

*Tertul. de præ-  
script. cap. 31.  
¶ 37.*

*Leo ep. 83. c. 1.  
¶ ep. 97. c. 1.*

*Tho. 3a. 9. 60.  
8. 1m.*

Fix your eyes therefore upon that, *Quod Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo didicit*, which the Church hath received from the Apostles, the Apostles from *Christ*, and *Christ* from *God*. For (as *Leo* speaks) *Vna est vera, singularis, perfecta, inviolabilis Catholica fides, cui nihil addi, nec minui potest*; there is one true, singular, perfect, inviolable Catholike faith, to which nothing may bee added, from which nothing ought to be subtracted. Nothing (I say) may be added to it, *quantum ad sensum, sed quantum ad expositionem*, nothing in respect of substance; for that is fully perfect; though it may be much enlarged by way of Ecclesiasticall explication. If this  
*Idipsum*



*Idipsum* be not sticke to, there will be *quot capita, tot symbola*, as many Creeds, as giddy braines; every Parish almost will have a different faith.

Here therefore will I set up my rest, and say with Saint *Cyrl*, *Sic sapere didicimus à Patribus nostris*; Thus have we learned to be wise, thus have we learned to understand, and thus to beleeve, of our forefathers: and I pray *GOD*, that you, and I, and every one of us may content our selves with this *Idipsum*, and maintaine the old way; *Illud enim verum, quodcunque primum; illud adulterum, quodcunque posterius*; That which was first settled, is true; but that which crept in afterwards, is adulterate and corrupt.

*Cyrl. Alex. de Incarn. Dom. tract. 1.*

*Tertul. advers. Prax. cap. 2.*

When the *Church of England* had resolved upon a *Reformation*, she resolved also to shake off all Novelties, and to cleave fast to Antiquitie. Hereupon in King *Edward* the sixth's dayes, certaine Articles were agreed upon, which being stifled with the smoake of *Queene Maries* firie zeale, recovered life by the grace of *GOD*, and the favour of *Queene Elizabeth*. And in the fourth yeare of her reigne, *Anno Dom. 1562.* were againe agreed upon, for the avoiding of diversities of opinions, and for the stablishing of consent touching true Religion, viz. the 39. Articles. To this *Idipsum* wee subscribe, in matters of faith about that time controverted: in like manner to the Booke of *Common Prayer*, the *Book of Ordination*, and the two Books of *Homilies*, we subscribe in positive doctrines, in those sober dayes unquestioned.

To all these (I say) we subscribe, and all genuine sonnes of the *Church of England* will maintaine *Idipsum*, every one of these, against all uncircumcised and contentious spirits. And he that will not doe so



(to say no more) hee is no son of this mother: *Non enim tenebit perfectam veritatem, quisquis aliquam veritatis exclusit portionem*; hee holds not with our Church, that denies any of these Articles, or any branch thereof.

Novat. de  
Trin. c. 11.

*Vt omnes.*

Necessary therefore it is, that as there is an *Idipsum* agreed upon, so our Governours provide *Vt omnes*, that all of us maintaine the *same thing* fully and wholly; lest there be distractions, and *divisions*, and subdivisions amongst us, some being of *Paul*, and some of *Apollas*, and some of *Cephas*, while fewest are of *CHRIST*. For this contention (or *division*) *sanctitatis & veritatis inimica est*, is an enemy both to holinesse of life, and truth of doctrine; and every subdivision is a weakening to the *whole body*, and a strengthening to the adversary: so that they, who will not goe with the *whole*, seeme to bandy with the enemy, to subvert that *all*, which they should uphold.

Cyp. Ep. 73;  
n. 26.

*Idipsum ergo omnes*, it is not enough therefore for some of us to preach the same doctrine, *all*, *all* of us must preach the *same thing*. Will yee know, who are this *all*? *Tertullian* shall tell you: *Quid est omnes?* (saith he) *nisi omnis generis, omnis ordinis, omnis conditionis, omnis dignitatis, omnis aetatis? Siquidem omne, totum est, & integrum, & nullâ sui parte defectum*. Not only the Bishops to be right, but the Priests and Deacons also; not only Parsons and Vicars to keep within the bounds of this *Idipsum*, but Curates also; and that new corporation of Lecturers to be looked to, that they breake not out of this pale.

Tertul. de Vo-  
land. Virgin.  
c. 8.

Thus the *Archdeacon* to have an eye to his Archdeaconry, the *Bishop* to his Diocese, the *Archbishop* to



to his Province, and the *King* to all His Dominions; *ut idipsum omnes*, not that one here, and another there, or (perchance) a major part onely propugne the Discipline and Doctrine of this Church, and let the rest speake lavishly, what they please. Saint *Paul's Omnes* is as universall as the Church of CHRIST; for this Epistle is written not only to the *Corinthians*, but (as Saint *Paul* speaks, vers. 2.) to all, that in every place call upon the Name of our LORD IESUS CHRIST. And our Apostle's request is, that all, all of these speake the same thing. 1 Cor. 1. 2.

Behold here an addition to the care of our Dioces. *Vt dicatis*. fans and Ordinaries, *Vt dicatis*, they must observe our words, harken after our Sermons, and see, whether any man consent not to wholesome words, and to that doctrine, which is according to godlinesse. Will you have a reason for this? Saint *Paul* shall give it you: *Hee*, that consents not to wholesome words, is proud (saith Saint *Paul*) knowing nothing. The blindest bayard is ever the boldest pretender in this kinde. For though he be miserably ignorant, yet *languet circa questiones & pugnas verborum*, he languishes or longs like a sicke man; hee dotes, say wee (or rather is diseased, for so *rom.* signifies) he is diseased in himselfe, and diseaseth others, about questions, and strife of words; whereof comes (no good, but) envie, strife, railings, evill surmisings, perverse disputings of men of corrupt mindes, and destitute of the truth; who suppose that gaine is godlinesse. 1 Tim. 6. 3. Ib. v. 4.

This disease is too too common in these dayes, it is as infectious as the plague, and spreads as dangerously. Saint *Paul* found this by experience in his time, and therefore he commands *Timothy* (the Bishop of.



Ib. v. 5.

of *Ephesus*) to withdraw himselfe from such, lest he also be infected. And if such a Bishop as *Timothy* have no sure preservative against this infection, fit it is, and necessary, that our Bishops provide, that no such infectious persons endanger the flocke of **CHRIST**; *eo enim ore laniantur oves, quo impia proferuntur* (saith *Cælestinus*) that mouth which breathes out words contrary to godlineesse, poisons the silly sheepe of **CHRIST**'s pasture.

*Cælest. ad cler. et pop. Constantinop.*

*Cælest. ep. ad Cyril.*

If then such a contagious person be crept into the Church, what must the Governours doe? The same Father directs them: *Abscindendum est tale vulnus, quo non unum membrum ladicur, sed totum corpus Ecclesie sauciatur*, That ulcer is to be sliced off, which endangers not one member onely, but is like to be the ruine of the whole body.

*Leo Epist. 50.*

If the danger bee thus cautelously prevented, and these factious persons carefully suppressed, *facile firmabitur probanda concordia*, a blessed peace, and an amiable unitie will easily be settled. All must needs *speake the same thing*, when no man shall dare to question that doctrine, which our zealous predecessours, those glorious Martyrs, sealed unto us with their owne blood; and their schollers, those blessed Confessours, which returned from exile in the beginning of Queene *Elizabeths* reigne, replanted at their returne, in this famous Kingdome.

*Iustin. epist. ad Petr. Antioch. in Concil. Constantinop. 2.*

It was Catholike advice, and worthy of a Bishop, that *Iustinian* Bishop of *Sicily* gave to *Peter* of *Antioch*, a refractary of his time, *Bonum est Patribus obedire, & detrahere proprias novitates*, It is good for us to be obedient to our fore-fathers, and to shake off our owne novelties. Oh, how glorious and blessed a Church



Church were ours, if every man would rest himselfe upon this counsell, and not *Pigmalion*-like be in love with our owne fictions? Oh, that we could beleewe, that our fore-fathers were wiser than our selves; that we would rely upon their approved judgements, and not be carried away with the windie inventions of unsettled braines!

Take care in your Sermons (my brethren) *ut idipsum dicatis*, that there be a faire and solid agreement in your doctrine; that yee speake nothing contrary to that *Idipsum*, which the Church hath concluded on, and then say, ye meane well. Saint *Paul* respects not your meaning only, but he lookes after your doctrine also. *Vt dicatis*, are his words; remember that.

I binde you not so precisely to every particular word: no; I leave you to incite, and wooe, and perswade your auditory by the sweetest invention, the most powerfull phrase, and the most curious method, that Art can afford, or wit devise; and all is little enough. *Non nova, sed novè*, is *Lyrinensis* counsell, *Vincent. Lyrin. cap. 27.* and most necessary to be embraced by every one of us: the doctrine must not be new, the phrase and method may.

That, which I ayme at, is this; that we would deale no otherwise with those bookes, which we subscribe to, than wee doe with the *Oath of Allegiance*: viz. that wee would take them according to the expresse words therein set downe, and according to the plaine and common sense and understanding of the same words, without any equivocation, or mentall evasion, or secret reservation what so ever. Rules of faith, if the Pen-men understand themselves, admit no Metaphors, or Figures. That, which is spoke to all, must be spoke in



such words, as are common, and plaine to every rationall mans understanding.

*Calvin in loc.* This Saint Paul intends, if Calvin understand him; for he expresseth by *dicat*, how absolute our consent in faith should be; *Nempe ut ne in sermone quidem ulla diversitas appareat*, That there may appeare no materiall difference so much as in word. This is hard (saith Calvin) and yet necessary to bee brought to passe, since, of every one of us *non una tantum fides, sed una etiam confessio requiritur*; not only one faith is required, but one confession also of that faith is exacted.

*Ibid.*

It is not unknowne to those, that are but indifferently learned, that the Fathers were so strict in the forme of their Confession, that they would not suffer *quodlibet* to bee used for *quodlibet*. And Saint Basil was shrewdly traduced, for making a small alteration in the *Gloria Patri*, it cost him a large Apologie.

*Gelas. Cyrc. part. 2. c. 27.* I would to God, wee were as tender now; and then we should not have such far-fetched glosses, and figurative interpretations, imposed upon our Articles, the bookes of Ordination, and of Common-prayer, and the doctrine of the Sacraments therein delivered, as now we have: as if we had subscribed like those sub-till Arrian Bishops *χρησὶς ὁμοεπίσκοπος*, with our hands, but not with our hearts.

*Hooker. Eccles. Pol. l. 5. sect. 19.* Take the words as they lye, take them according to the plaine and common sense and understanding of the same words, and then controversies and contradictions will take their wings, and fly to unsetled and untutor'd Churches. It is a rule in judicious Hooker, In Scripture, where a literall construction will stand, the furthest



furthest from the letter is commonly the worst: thus is it also in those bookes, that we subscribe to. I would to GOD, we were all of Master Hookers minde, and then we should have *no divisions among us*. Which is my third part.

*Et non sint in vobis schismata*; I beseech you (bre. Part 3. thren) that there bee no divisions, or schismes, among you. Hitherto wee have demonstrated, that there must be a joynt consent, and a sincere agreement in *Doctrine*. There we began first; because (as *Tertulian* observes) *Adversarius spiritus primò regulam adulterat fidei, & ita ordinem adulterat disciplina*; that spirit, which is alwayes an adversary to the Church of CHRIST, first adulterates the rule of Faith, and then by degrees corrupts the order of Discipline; he makes the one but a step to the other. From the Faith therefore wee descend to the Discipline of the Church; and herein (even in things in their owne nature indifferent) there must bee *no divisions amongst* you.

It is not enough, that our *Doctrine* be one, *Vt idipsum dicatis* onely; there followes instantly, *Et non sint in vobis schismata*, and let there be no schismes among you: *Et* joynes both, and enjoynes both; it will suffer neither the spirit of *heresie*, nor the divell of disorder to creep in: yee must be seriously carefull of the Churches discipline.

For (according to *Calvin's* most judicious observation) as the saving *Doctrine* of CHRIST is the very soule and life of the Church; so *Discipline* is for sinewes to the Church. As the soule gives life to the members, so the sinewes knit them fast together, to make up one perfect bodie. And if the sinewes



be once broken, or cut in pieces, the members will fall asunder; they can receive no comfort from the head, no life from the soule. Take heed then; how yee be *divided in discipline.*

Cant. 6.4, 10.

The Church is termed *acies ordinata*, a well ordered armie; and a well ordered armie must not onely be provided of essentials, *viz.* of men, money, and munition, for her being; but of accidentals also for her well being; *viz.* her men must be ranged orderly, they must keepe their distance, they must traile together, advance together, charge and discharge together, encampe and remove together, as if all were but one man; without this *Order* an armie cannot long have a being.

If then, the Church bee *acies ordinata*, a well ordered armie, how can shee have her well-being without this *Order*? And if it be absurd, unseemely, and punishable in an armie for some to traile, and others to advance; some to march forward, and others to fall backe; shall wee thinke it lesse absurd, lesse unseemely, or lesse punishable in a Church, to see in time of *Divine Service* some few uncovered as they ought, the rest cover'd most unmannerly; some kneeling at *Prayers*, others sitting or leaning irreligioufly; some few standing up at the *Creed*, and the *Gospel*, and the rest squatting downe most unreverently? Are not these *divisions* and *disorders* usuall among us?

Ought not the Church militant to imitate the Church triumphant? Is not that Church most perfect, that doth so? Must not this Tabernacle be framed and ordered *secundum formam in monte*, according to that patterne or forme, which was shewed in the

Exod. 25.40.



the Mountaine? And must not the will of God be done, *Sicut in celo, sic in terra*, in earth, as it is in heaven? Can any man deny this? And doe not the foure and twenty Elders in heaven *fall downe together*, and *adore together*, and *cast downe their crownes together*, and *give praise together*? *Apoc. 4. 10, 11. & Apoc. 5. 8, &c.* And both Saints and Angels *stand together*, and *fall downe together*, and *adore together*, and *sing together*? *Apocal. 7. 9, &c.* And if they use this decent order in the place of perfection, shall not we imitate them, that wee may attaine to that perfection? That so, though we be here on earth, our conversation may be in heaven.

Too many (I know) are of opinion, that these *orders* are but accidentall; and therefore indifferent to be used, or not used. And if I should say, that one set Discipline were essentiall to a nationall Church, I should suddenly be charged with a strange absurdity. And yet, what if I adventure upon this absurdity, and upon these grounds:

*Accidentia non ingrediuntur definitionem*; a maxime undeniable; those things that are merely accidentall, come not within the compasse of a definition. *Tertullian* in his Apologie to the Gentiles, setteth downe this definition of the Church: *Corpus sumus de conscientia religionis, & discipline unitate, & spei fœdere.* *Tertul. Apol. cap. 39.* If then *Tertullian* faile not in his definition, I shall not faile much of my conceit. A *Body* wee are, that wee will confesse; every member then must know his place, and doe his dutie. Wee must make a conscience of that one *Religion*, wherein wee have beene trayned up; the *Covenant of our hope* (wee acknowledge)



is one, and our *discipline* must be one. If we want the least of these, we are *extra definitionem Ecclesie*, without the *definition* of the Church; and if without the *definition*, then without the *essence* of the Church, and without the Church no *salvation*. So Calvin, *Instit.* l. 4. cap. 1. §. 4.

Bernard in  
Dedicat. Eccl.  
Str. 5.

Saint Bernard comes up roundly to this point; *Vbi sine fado pacis, sine observantia legis, sine DISCIPLINA & regimine, acephala multitudo congregata fuerit, non populus sed turba vocatur; non est civitas, sed confusio; Babylonem exhibet, de Ierusalem nihil habet.* When an headlesse multitude is gathered together without the *covenant of peace*, without the *observation of a set lawe*, without *discipline* and government, it is not a people, but a rabble; not a City, but confusion; it represents *Babel*, it hath no resemblance of *Ierusalem*. Thus yee see, the not observing the *Lawes* and *Discipline* of the Church, *divides* us from the Church; for if no *set discipline*, no Church.

Calvin. Instit.  
l. 4. c. 12. §. 1.

Well, make the least of *Discipline*, yee can; in Calvin's judgement, *Discipline* is the *sinewes* of the my-  
sticall body of *CHRIST*; and without *sinewes* this body will bee but a poore body; it can subsist no more without *Discipline*, then a naturall body can without *sinewes*.

Cant. 6. 3.

Besides, is not the Church termed *acies ordinata* a well-ordered army, by the Spirit of *GOD*? How then shall wee dare to disroabe her of this essentiall attribute? And doth not the Apostle command, that  
1 Cor. 14. 40. *all things be done decently, and in order?*

Now the best order, and the most decent, is to have the same forme of *Prayer*, and the same ceremonies observed alike in all Parishes. This is agreeable to  
that



that first *Nicene Council*, Can. 20. *Omnia similiter in* *Concil. Nic. can. 20.*  
*omni parochia serventur*, let all things be done alike  
 in all Parishes, or Bishopricks. but if any thing bee  
 crept in, that is disorderly or undecent, as those Fa-  
 thers; so we, *Quod reprehensibile est, Catholica Ecclesia* *ib. can. 9.*  
*non defendit*, wee doe not, wee will not defend any  
 thing, that deserves just reprehension.

Yet (beloved) yee must consider, it is not for every  
 hot braine, or giddy pate, to question, or censure, or  
 alter the *Discipline* of the Church; *viam quantarum*  
*vixarum semen futura sit earum rerum confusio* (sayes *Calvin. Instit. l. 4 c. 10. sect. 31*)  
*Calvin*) si prout cuiq; libitum sit, mutare liceat, qua ad  
*communem statum pertinent*? What strange brabbles  
 would this strange confusion breede, if it were free  
 for every man at his pleasure to change those things,  
 which concerne the common state of the Church?  
 since it is impossible, that the same thing should please,  
 if every man were left to be his owne carver. Wee  
 must therefore keepe a set order, si qua servanda pacis  
*ratio habetur*, if we have any care to preserve the peace  
 of the Church. So *Calvin*.

I will adde one resolution more of *Calvin*, and so  
 ende this point. *Vbi, si imprudentia & oblivione quid*  
*erratum fuerit, nullum admissum crimen est; sin con-* *ibid.*  
*temptu, improbanda contumacia est*; If in the ordinan-  
 ces of the Church something bee omitted through  
 ignorance, or forgetfullnesse, it is no crime, no great  
 fault; but if through contempt any thing be slighted,  
 this contumacy deserves reproofe.

If then through ignorance or forgetfullnesse, wee  
 have heretofore overlipped some things, that are  
 enjoyned us by the Canons of our Church, now we  
 understand the danger, let us amend our errours, and  
 not



not adde contempt thereto, least we justly incurre the censures of the Church.

1 Cor. 1. 11.

Give not our most reverend Diocesan just cause to complaine of you, as Saint Paul did of the *Corinthians*, *significatum est mihi de vobis; fratres mei*; It is declared unto me of you (my brethren) that there are contentions, or divisions, amongst you, even amongst you of the ministry. If there be, your flocks are in a poore case; how can they chuse but be distracted?

Ioh. 11. 52.

Know we not, that we are the Disciples of Christ? Professe wee not, that we ought to imitate Christ? Our blessed Saviour came into the world, *ut disperfos congregaret in unum*, that he might gather together those, that were scattered; that as there is but one Shepherd, so there might be but one Sheepfold. And shall we raise divisions in *Jacob*, or make a rent in the *Israel of God*? God forbid.

Cyp. de bono pudic. n. 24.

No, no, my beloved brethren, *qui Christum vestigijs salutaribus sequimur, per Christi exempla gradiamur*; let us, who professe we tread in CHRISTs saving steps, walke, as we have CHRIST for an example. Let us seriously set to our helping hands to rayse up the wals of *Ierusalem*, and to make up the breaches in *Zion*. Let every one in particular take care, *ne sint schismata*, that Schismes have no being, that yee weed them out. *Primi loco, primi sint exemplo*; we being members of the chiefe Bishopricke, ought to be the first in this example.

If yee cannot fully prevaile in this commendable course, yet see, *ne sint in vobis*, that ye be neither causers, nor upholders of sidings, and divisions, and dissensions; Let there be no Schisme at all among you: but be yee perfectly joyned together in the same minde, and



in the same judgement. That is the last part.

*Sitis autem perfecti in eodem sensu, & in eadem sententiâ*; be ye perfectly joyned together in the same minde concerning Doctrine, and in the same judgement concerning discipline. For if we agree in the two former parts of my Text, namely in <sup>2</sup> Doctrine, and <sup>3</sup> Discipline, and that 1. for Christ Iesus sake; I see not well, how we should misse of this last part; we must needs, (as S. Paul desires) be perfectly joyned together in the same minde and affection, in the same judgement and opinion. *Hac erit concordia Deo grata, & omnibus numeris absoluta*; this agreement will bee acceptable to G O D, and absolute every way.

Yea, wee must take this advice so much the more seriously into our consideration, because (as Calvin speaks) *Hoc praeceptum est religionis nostrae caput*; this agreement amongst our selves is the chiefe and maine head of our religion; *hoc etiam consensu stat, & subnixæ est salus Ecclesiæ*; upon this rocke the health and safety of the Church is founded and settled. The greatest disadvantage, that ariseth to our Church, comes by home-discord: *Hoc Ithacus velit, hoc magno mercentur Atrida.*

Remember (my brethren) that of Tertullian; *Tantum veritati adserepit adulter sensus, quantum & corruptor stylus*; yee had as good alter the letter of the Scripture, as impose a false sense upon the letter; the latter being as dangerous an enemy to the truth as the former, and indeed more dangerous. For it is observed by Tertullian, that *Valentinus* did more wrong to the Scripture, by sparing the letter of the Text, then *Marcion* did; by mangling and chopping off

4 Part.

Calvin. in locum.

Tertul. de  
Prescript. c. 17.Tertul. ibid.  
cap. 38.



diverse parts of Scripture. His words are, *plus absolut, & plus adjectis, auferens proprietates singulorum verborum, & adiciens dispositiones non comparantium rerum.*

Deut. 32. 7.

Prov. 32. 18.

That therefore ye may be sure, to take a faire and safe course, in points of doubt follow *Moses* advice; *Aske thy fathers, and they will shew thee; enquire of thy Elders, and they will tell thee.* And when they have advised thee, *ne transgrediaris terminos antiquos*, remove not, passe not over those bounds, that thy Fathers have set: the Fathers ( I say ) in the first five hundreth yeares, when religion, if ever, was sincere, and the rule of faith unblemished.

*Tutum est peccare autoribus illis*; to erre with them, if so they did erre, is a safe way, and the onely way (for ought I know) to joyne us perfectly together, that so (as the Bishops translation reades) *we may bee a whole body, of one minde, and of one meaning.*

*A whole body*, ἡ ἐκ περιστάσεως, that is (as *Calvin* notes) that we may be fitted, or united fitly, as the members of the same body are *orderly* joyned together. The most sure course to bring this to passe, is for all us to *bee of one minde, and of one meaning*: to speake as wee *meane*, and to *meane* as wee speake; otherwise we are not *a whole body*, we are not *perfectly joyned together*; but we are a tottered, a dismembred, an unshapen body.

Leo. Ep. 84.  
cap. 11.

*Connexio totius corporis unam sanitatem, unam pulchritudinem facit*, the perfit joyning together of the *whole body* (saith *Leo*) causeth one health to blesse the body, and one beauty to grace the whole composure. This perfit connexion requires unanimity in the *whole body*, but chiefly (as that Father addes) it  
exactis



exacts *concordiam sacerdotum*, agreement amongst Priests.

Hence therefore it is, that we Priests ought to settle all our affections, all our care and study upon this, *ut quod ad unitatem concordia, & quod ad custodiam pertinet disciplina, nullâ dissensione violetur, nullâ desidia negligatur*, that nothing may be violated by dissension, or neglected through carelesnesse, that concerns either the unity of concord, or the strict observance of our Churches *discipline*. We must have an eye no lesse to the one, than to the other.

The *Hyana* a beast of prey, and miraculously sub-  
till (as *Tertullian* delivers it) *sexus annalis est, marem & feminam alternat*, alters his sexe every yeare, as the Almanacke the Dominicall Letter. And have not we too many subtile companions, that live upon the prey, by changing their Religion, as best befits their commodity, making their gaine godlinesse, and their religion a stalking-horse for their belly?

These men are like the *Hart*, who is *atatis sua arbiter*, the contriver of his owne age, *serpente enim pastus veneno languescit in juventutem*, as oft as he listeth, he swallowes up a snake, and by the poyson regaines his youth. It is the serpent and the poison of the serpent, that causeth us to change the old Religion for a new.

This is not the way to growe, or continue perfect; this is not the way *aplicoribus, sarcire, quod ruptum est*, to make up the breaches of Gods Temple; for this shewes evidently, that we are not alwaies of one mind, and one meaning; but that wee equivocate with man and God too.

Brethren, St. Pauls desire is, that wee would goe forward from perfection to perfection, till we be perfect;



and I would to God we were so, *perfect in minde, perfect in judgement*, the *perfect members of CHRIST* in life and conversation. *Cujus enim vita despicitur, refertur, ut ejus pradicatio contemnatur*; for looke, whose life is despised, his doctrine is usually scorned, and derided.

Ber. de Resur.

Cypr.

*Vita intaminata effica-  
x est  
ad persuaden-  
dum oratio.*

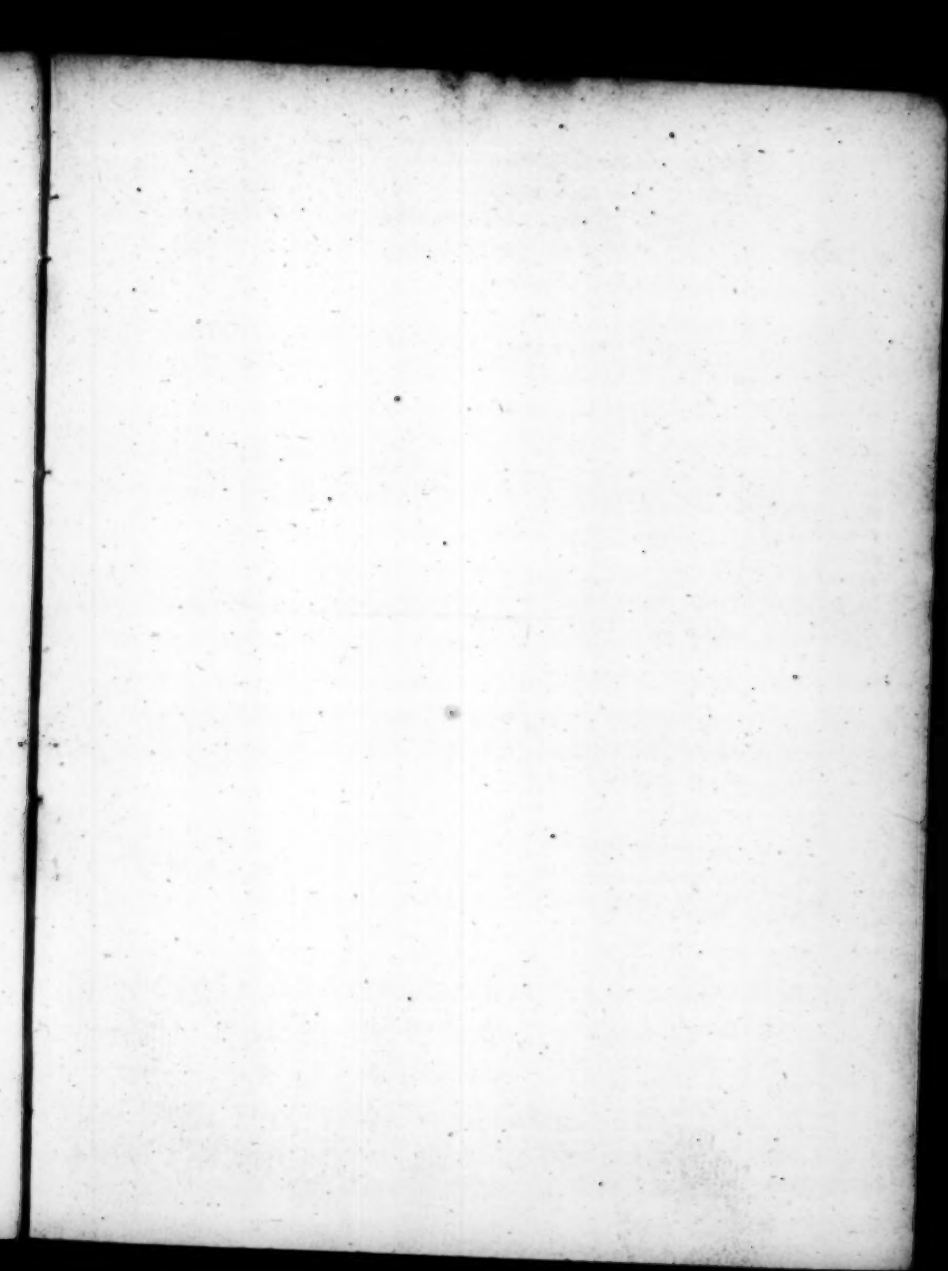
The best way to make this a *whole body*, is to winne many to *CHRIST*, to lead them to *CHRIST* by a good example. *Plus enim proficitur, cum in rem praesentem venit*; Wee doe our audience most good, when we *doe*, what we *teach*; when our life is a continuall glosse upon the text. *Non enim de veritate dubitatur, quando quod precipitur, exemplo etiam signatur*: Our Auditours cannot doubt of the truth of our *Doctrine*, when we make up the *use* by a good life, and an answerable conversation.

And I pray God, that every one of us may make the same use of this dayes exhortation; and then wee shall be *joined perfectly together*, as a well compacted body, in these daies of infirmity: and not only so, but by degrees, and in due time, we shall be *perfectly joined* to *CHRIST* our Head in the glory of the Father: Which that every one of us may be, *GOD* the *FATHER* grant for the name of our *LORD IESUS CHRIST*, to whom with the *HOLY GHOST*, three *PERSONS* and one *GOD*, be ascribed all glorie, power, and dominion, now and for ever.

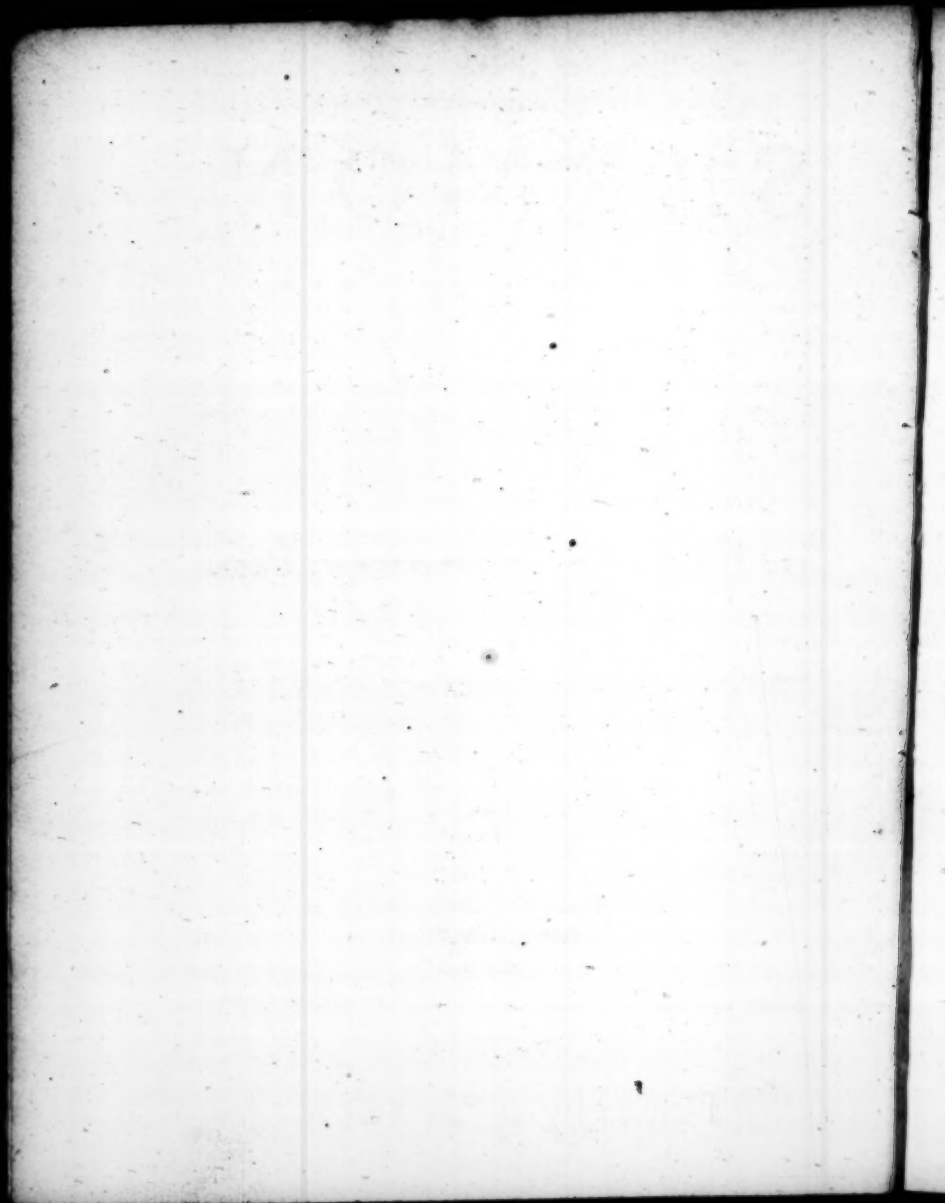
*Amen.*

*FINIS.*











A  
S E R M O N  
P R E A C H E D A T  
S A I N T P A U L ' S C R O S S E ,  
The eighteenth of *April*,  
1 6 3 0 .

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By E D W A R D B O U G H E N , P a r -  
son of *Woodchurch* in K E N T .

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L O N D O N ;  
Printed by R. B. 1 6 3 5 .



SEYMOUR

PRACED AT

SAINT JOHN CROSS

1830

1830

By Edward Bonner, Esq.

1830



LONDON

Printed by R. B. 1830



A  
**SERMON**  
**PREACHED AT**  
**SAINT PAUL'S CROSSE,**

The eighteenth of April,

1630.

I JOHN 4.1, 2, 3.

*Dearely beloved, beleeve not every spirit, but trie the  
 spirits, whether they are of GOD: for many false pro-  
 phets are gone out into this world.*

*Hereby shall yee know the Spirit of GOD: every spi-  
 rit, which confesseth, that IESUS CHRIST is  
 come in the flesh, is of GOD.*

*And every spirit, that confesseth not, that IESUS  
 CHRIST is come in the flesh, is not of God.*

**M**ANY false prophets (saith my Text) are  
 gone out into this world; if therefore  
 what the Apostle writes, be verified in  
 these dayes, it is high time for every  
 Christian to bee circumspect, to take  
 heed of false prophets, to beware, whom he beleeves,  
 whom he trusts.



Saint *Iohn* therefore gives this counsell to his dearly beloved, that they would *not beleve every spirit*; and since yee are *charissimi*, most deare to me; since yee are my country-men, members of the same Church, professours of the same Religion; that I may testifie my love towards you, and my care of your soules health, I have made choice of this Text, which is full of most choice counsell. It hath a *Nolite*, and a *Probate*, a caution to beware, and counsell to trie, before yee *trust*; and that nothing may be wanting to make his advice perfect, hee acquaints you with the manner how yee shall make triall of these spirits, how yee shall discern betweene true and false prophets.

Our blessed Saviour, (*Math. 7. 15.*) adviseth His Disciples, that they should beware of false prophets; and then He gives them this generall rule, whereby they shall know them, *Ex fructibus eorum agnoscetis eos*, *Yee shall know them by their fruits*. And this beloved Disciple of *CHRIST* liked his Masters advice so well, he saw into be so necessary, he found it to be so advantageous to the Church of *CHRIST*, that hee will be sure to leave the same proviso for all Christians, that shall reade his Workes, saying, *Charissimi nolite*, Dearly beloved, beleave not every spirit, but trie the spirits, whether they are of *GOD*. You see here, how seriously hee gave care to the counsell of his good Master, and how faithfully he put His precept into practise.

Our blessed Saviour hath His *Attendite*, beware; and our Apostle his *Ne credite*, trust not: Our Saviour, gives us counsell in generall termes, but this His Apostle descends to particulars; *ex fructibus* (faith  
our



our SAVIOUR) you shall know them by their fruits, in generall; but our Apostle goes to particulars, *Omnis spiritus*, Every spirit, that confesseth not, that IESUS CHRIST is come in the flesh, is not of GOD; hee is a false prophet.

Thus he becomes *Boni Domini bonus famulus*, & singularia magistris, a larum imitator, A good servant of a good LORD, and an excellent follower of a singular Master, *Qui in vestigiis Domini sui ambulans*, patentera quodammodo & expressiora pedibus suis fecit Domini sui esse vestigia. Who walking in the foot-steps of his Master, did tread his Masters steps so truly, that he made them wider, as it were, with his feet, and plainer to the eye of all those, that travell towards heaven.

Embrace therefore this counsell of the Apostle, or rather this counsell of CHRIST by the mouth of His Apostle; and in my Text consider these parts.

1. A Prohibition. 2. A Precept. 3. A Reason both of the Prohibition, and Precept. And lastly, the Rule, wheteby you shall discern false prophets from the true Disciples of CHRIST.

1. The Prohibition, *Nolite credere*, beleeve not every spirit. 2. The Precept, *Sed probate*, but trie the Spirits. 3. The Reason, *Quia multi pseudoprophetae*, For many false prophets are gone out into this world. 4. The rule, *In hoc cognoscetis*, Hereby shal you know the Spirit of GOD; Every spirit, which confesseth, that IESUS CHRIST is come in the flesh, &c.

In the Prohibition there is *Actus*, & *Velleitas*, both the Act of beleeving, and a Propensenesse to beleeve false prophets absolutely prohibited: for *Nolite credere* is a double prohibition, it hath an eye both to the Act, and to the Will; Beleeve not (so we reade) where



the *beliefe*, or *Act of beleeving* is absolutely forbid:  
*Nolite credere* (so the Fathers read) where the *will* to  
*beleeve* is forbidden likewise. *Nolite*, that is, have yee  
 not the *will*, nor so much as an inclination this way? So  
 both the *Act* and *Will* of *beleeving* are restrained; the  
*Act* in *credere*, the *Will* in *Nolite*.

II. In the Precept is to be examined, *Quid, & quo fine*;  
 1 What we must doe; 2 and for what end we must doe  
 it. What? *Probate spiritus, Trye the spirits*. For what end?  
*Si ex Deo sint*, to see, *whether they be of God*, or no.

In the Reason is evident, *Qui, Vnde, Quo*. 1 Who  
 they are, that wee must *not trust*; 2 from whence they  
 came; 3 and whither they will. First, they are *pseudo-*  
*propheta, false prophets, & multi pseudo-propheta*, more  
 than a good many: but wee use not to *trust false men*;  
 and indeed the *more* they are, the *lesse* to be *tru-*  
*sted*. Secondly, *Exierunt*, they have left the flocke  
 of *CHRIST*, they are *gone out* of the Church;  
 and therefore *no trust* to be given unto them. And third-  
 ly, *In mundum*, they are *gone into this world*, and that  
 makes them so beloved of the world.

III. Will yee know these *false prophets*? *In hoc cognosce-*  
*tis*, Saint John gives you this most certaine Rule; *By*  
*this* (saith he) *you shall be sure to know them*; *Every spi-*  
*rit, that confesseth not, that Iesus CHRIST is come*  
*in the flesh, is not of God*. These are the *false prophets*,  
 yee must *not trust*.

First, we must begin with the *Prohibition*, and shew,  
 what you must not doe; and then we will come to the  
*Precept*; and that will teach you, what you must doe.  
*Ne credite, Beleeve not*.

I. Whether this advice were more necessary for Saint  
*Ne credite*, *Iohns* time, or ours, is hard to judge. This our Apostle  
 lived



lived in those dayes, when daily arose new heresies, and schismes; in so much that there is no part of the *New Testament* (the foure Gospels set apart) but complains of *Heresies*, or *Schismes*, or both, that perplexed the Primitive Church: and for our parts, wee are so farre from being free from Heresie, or Schisme, that we must of necessity confesse, that those *dangerous times* are come upon us, whereof Saint Paul prophesies, *2 Tim. 3.* *2 Tim. 3. 1. &c.* wherein men are become *Lovers of themselves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy: without naturall affection, truce-breakers, false accusers, intemperate, fierce, no lovers at all of them that are good: Traytours, headie, high-minded, lovers of pleasures, more than lovers of GOD.* Having a shew of godlinesse, but denying the power thereof. May not we then justly complaine with Calvin, and say, *Hoc nostrum saculum horrenda quadam sc̄tarum portenta protulit*; This our age hath brought forth strange monsters of heresies; and all these come with Scripture in their mouthes? *Calvin. in. 1. Job. 4. 1.*

Since then our times are such *dangerous times*, high time it is to advise you, how yee may avoid the danger of these times: and no better advise can be given, than this, *Ne credite*; though occasions draw you abroad amongst diversitie of *Spirits*, though you heare a multitude of Sermons, yet, *Trust not every spirit, beleeve not every Sermon*; for *every spirit is not of GOD*, every Sermon is not the Word of GOD; there are *spiritus erroris, spirits of error, and doctrines of divels*, *2 Tim. 4. 1.* And these wee must not give eare to, lest they draw us to *errour*, and so in time bring us to the *Divell*.

Saint Paul therefore is very earnest with the *Thessalonians*,



*Ionians*, that they would continue constant in that religion, which they had embraced; and I will make use of his earnest exhortation. *Now I beseech you, brethren, by the coming of our LORD IESUS CHRIST, and by our assembling unto him, that you be not suddenly moved a senseless, from your minde, (or that sense of Scripture, which you have received) nor bee you troubled, neq; per Spiritum, neq; per sermonem, neq; per epistolam, neither by Spirit, nor by Sermons, nor by any mans writings; but persevere constant in that religion, which you have sucked (as it were) from the breasts of this Church, the mother of us all. And if any man preach unto you otherwise, than that ye have received (as S. Paul sayes, so say I) anathema sit, let him be accursed.* Be not caught with their zeale, beleeve not their vehement protestations, trust not their Angelicall outside; the Pharisee stood much upon his outward demeanour; and we are taught, that *the Divell can turne himselfe into an Angell of light for his advantage.* And Saint Bernard tells us of one *Arnold of Brescia*, an *Hereticke* of his time, whose conversation was hony, but his doctrine poyson; who had the countenance of a Dove, but the tayle of a Scorpion. A man that neuer cate, or dranke further, then necessity required, *solum Diabolo esuriens, & sitiens sanguinem animarum*, and yet with the Divell he hungred and thirsted after the bloud of soules.

Since then there are such Saint seeming *Hereticke*s in the world, it stands you upon, even you that are settled in religion, that you be not suddenly removed from that religion, where in you have beene baptised: and if there be any in this audience, that hath beene wavering in faith, or carried about with every wind of Doctrine, through the deceit of man, let him take heed, as he loves his

2 Thes. 2. 1.

Gal. 1. 9.

Luke 28. 11. 12

2 Cor. 11. 14.  
Bernard. Ep.  
196.

ibid. Epi. 195.

Ephes. 4. 14.



his soule, how he trust such *windie*, such uncertaine *Doctrines*; let him not bee carried away with *windy Sermons*, which consist more of words, then matter; of zeale then discretion; let him not enthral himselfe to froathy, and *ungrounded writings*; let him not be seduced by every *spirit*; but let him consider seriously with himselfe, whether the doctrine hee heares, or reades, be agreeable to the received Doctrine of the Church: And if any man preach any thing contrary to that, which the Church delivers, *trust him not.*

Cyp. Ep. 73.

It is excellent counsell, that Saint Cyprian gives, *Non quia aliquando erratum est, ideo semper errandum est*, because we have once erred, we may not alwayes erre, we must not stubbornly maintaine our error; since it rather becomes those, that are wise, and such as feare *GOD* (sayth that worthy Father) *patescere & perspicere veritati libenter, atq; incunctanter obsequi*, willingly and cheerefully to obey the truth, which is laid open, and made evident unto us; *quam pertinaciter atq; obstinate contra fratres & sacerdotes pro haeticis reluctari*, then to strive and struggle pertinaciously and obstinately against our brethren and fellow-Priests, for the affection we beare to Heretickes, and false prophets; or perchance upon some ambitious discontent.

No, no, (saith the same Father) if we will walke in the light of *CHRIST*, we must not depart from his precepts and Commandements, but give thanks to

Cyp. Ep. 63.

n. 59.

*GOD*, *quod dum instruit in futuro, quid facere debeamus, de praterito ignoscit, quod simpliciter erravimus*, because, while he instructs for the future, what we ought to do, he pardons, what is past, since (illie men) we erred upon simplicity. For there is a great difference between erring simply and wilfully: he may be pardon'd, that

erres



erres upon simplicity, as Saint Paul shewes by his owne example 1 Tim. 1. 13. *When before (saith hee): I was a blasphemer, and a persecutor, and an oppressor; I was receiued to mercy, quia ignoranter feci, because I did it igno-*

Mr Sen. lib. 2.  
Dis. 43. c. 6.  
Calvin. Instit.  
l. 3 c. 3. sect. 22.

rantly: but if we resist the truth wilfully and presumptuously, when it hath beene taught, and manifested unto us; it is a branch of the sinne against the Holy Ghost, and therefore unpardonable, without much repentance. He that hath erred ignorantly and simply against the truth, may finde pardon with G o d; but those, that undertake to be Masters in the Pulpit, if they teach you any thing, that contradicts the received Doctrine of the Church, they shall bee sure to smart for it. The Church had wont to receive such onely *ad Communio-nem laicam*; if once convicted, they might live as Laymen, but never more performe the office of Priesthood in the Church: and till they were received upon their submission, it was dangerous to pray with them either publicly or privately: So observant was the ancient Church of this *Ne credite*.

Apost. Can. 10.  
11. Concil. Loo-  
die. can. 33.

He then that hath erred upon simplicity, let him upon better advice amend, let him forsake his error, and embrace the truth: neither let him thinke it a disgrace to differ from his former fancy; the best of us are not too good, neither are the most ancient too old to learne: and we all professe, that we come hither to learne.

Cypri. Ep. 71.  
n. 22.

It is an excellent resolution, that I finde in S. Cyprian, and I pray G o d, we may all prove so humble, as to embrace it. *Non vincimur, quando offeruntur nobis meliora, sed instruimur*, we are not conquered, when better Doctrine is presented to us, but we are instructed; wee are not loofers, but gainers; we loose opinion, and gaine knowledge.



O, that every man amongst us had this moderate spirit, as not to be wedded to his own conceit; but upō better instruction, when he heares some truth, that he hath not beene acquainted with heretofore, when he sees it made evident, to be the ancient Doctrine of the Church; let him not say, this contradicts my former opinion, it is a disgrace for me to yeeld, or to alter my minde, I will use all meanes possible to maintaine, what I have hitherto held: no, not so; but let him humbly say with all meekenesse, this is more, then ever I knew before, I did not understand this point, I knew not, that this was the Doctrine of the Church; but now (G o d I thanke Him) I have learned thus much, I am so much wiser, then I was before: G o d pardon my former ignorance.

Where this moderation is, those words of Saint Cyprian must needes take place, *qui ad malum motus est* Cyp. ad De- fallente mendacio, multò magis ad bonum movebitur veri- mit. n. 5. *tate cogente*, that well-minded man, that hath beene drawne to evill through deceitfull and lying doctrine, will much more embrace that, which is good, the truth enforcing him. For we must all of us resolve with *Vincentius Lyrin: Nos cum Ecclesiâ Doctores recipere*, Vincent. Lyrin. non cum Doctores Ecclesiâ fidem deferere debere, cap. 23. that we ought to receive our Doctors and Preachers with the Church; but in no wise so to follow any Preacher or Doctor whatsoever, as for his sake to forsake the faith of the Church.

Our good King therefore hath taken the best course, that may possibly be devised, to settle us in the faith of the Church; to keepe us within the bosome of the Church; by providing, that *No man hereafter shall either Print or Preach, to draw the Articles (of religion)* His Majesties Declaration before the Articles. p. 5. *aside*



aside any way; nor put his owne sense or comment to be the meaning of any Article; but shall take it in the literall and Grammaticall sense.

*Ibid.* p. 3. & 4. Besides His Majesty hath given publike notice, that Hee will not endure any varying or departing in the least degree, from the Doctrine of the Church of England now Established.

*Luke* 2. 14. This is the LORDS doing; and it ought to be acceptable in our eyes; this, this is the only way to breed unity and amity, to settle us in that faith, which we have received from the Church, the Church from the Apostles, the Apostles from CHRIST, and Christ from GOD. Now may you see falsehood unmasked, and the truth shine with greater glory. Now shall that Angelicall Antheme be revived, *Glory be to GOD on high, peace on earth, good will towards men*: this, this is the only way to make us men of one heart, and one soule, that so GOD may bee truly glorified. For, where there are diversities of religion, there must needs be a great difference in affection; and then there can be neither *peace on earth, nor good will amongst men*; and if neither of these, then no *glory to GOD on high*. Have not wee then just cause to beseech you, brethren, to marke them, which cause divisions and offences, contrary to the doctrine, which ye have learned, and to avoide them?

*Rom.* 16. 17. And is not this counsell most necessary for this place, since the LORD tells us plainly, *A Prophet is Ierusalem egressa est pollutio super omnem terram*; that prophaneness and hypocrisie procede from the Prophets of Ierusalem, from the Preachers of the chiefe City, and spread themselves over the face of the land.

That therefore GOD may be glorified, as he ought, and peace established in the Church, care is had, you see, that



that from hence forth yee shall have the ancient and received doctrine to guide you, That ye may be bold to *trust* to: but *beloeve not every spirit*, every single man, unlesse hee bring his *probatum est* from Scripture, and Church too. *Singularitie is the badge of vain-glory*; it was the cause of *Lucifers* down-fall; and all Hereticks and Schismatickes stand upon the same termes with their old master. *Ascendam in altum*, I will bee above the Church, my doctrine shall over-poise all Antiquitie, Fathers and Councils, every one of them. *Omnes sic, ego autem non sic*, quoth that Hereticke *Abailardus*, All Catholikes thinke so, but I am of another minde: and are not all Heretickes of the same straine? Esay 14. 13.  
Sern. epist. 190.

Give no credit then to particulars, unlesse they bring with them a Catholike, an universall prooffe. He is accounted too easie, and too too *credulous*, that *gives credite* to every novice Barister, to every young hot-spur: and shall we be lesse carefull in a matter of the greatest weight? If any question of moment concerne our temporall estate, we will not be carried away with a punie Lawyer or two, we will take counsell of the most ancient, and most approved: and if one or two of those Ancients swarve from the common current, well may we give them the hearing, but wee will forsake them, and cleave to the generall judgement. And this (without controversie) is the most wise, the most approved, and most safe course. Now we must all confesse, that the spirituall estate is a matter of highest moment; for it concernes the salvation of our soules: and shall wee be drawne away with two or three puny scholars, that are scarce acquainted with the *Articles of Religion*? Nay, shall wee forsake the universall consent of the Church, to follow some few, though ancient and labo-



rious Preachers : This seemes not to bee the part of  
wisdome.

What hath beene once defined by the Church, ought  
not to be subject to the censure of particular persons ;  
*the definitive sentence of the Church* overwayes all par-  
ticulars, as an *Act of Parliament* over-rules all particu-  
lar opinions ; and must doe so, untill it be reversed by  
the same power, that enacted it. The Church then you  
may, you must beleeve ; but you must *not beleeve every  
particular spirit* : nay, it is *Nolite*, not only the *act of be-  
leeving*, but the very *will* is here forbid.

*Nolite.*

*Nolite credere*, I see your inclination, I see, you are  
too facill, too easie to *beleeve* ; but take the Apostles  
advice, *Nolite*, be not so forward to *beleeve*.

How ? Not to *beleeve* ? No *trust* to bee given ?  
Must we suspect all, that we come neere ? Not so nei-  
ther ; but we must take along with us certaine markes  
and tokens, whereby to distinguish betweene *spirit* and  
*spirit* ; which to neglect, were strange stupiditie. The  
Apostles intent therefore is, to perswade us, not to be  
so rash, as to judge alwayes of a Lion by the skin : but  
to suspend our verdict a while, and in good time, God  
will shew, what the beast is by his eares.

He is very weake, that will *trust every man* with his  
earthly estate, few of you will doe so : God forbid then,  
that we should be so carelesse of our heavenly inheri-  
tance, as to *trust every spirit* with it. You will trust the  
*Chamber of London*, rather than any one man, with your  
temporall means : *trust the Church* (in Gods name)  
and no particular man with your heavenly portion.

The Law of man reaches to the *Act* onely, but the  
Law of God stretches to the *will*. *Nolite*, yee must  
not have an itching, or inclination that way : yee are

not



not only to forbear, because of the Lawes of Church and Kingdome, but you must alter your *affections*, because of this *Noſite*.

*Noſite credere*; you must not have a desire inwardly; nay, yee must not make shew outwardly, though your heart be otherwise. *Noſite credere*; we *reſpoſe* *ſpiritus*; Give not eare, keepe not company, suffer not any of yours to keepe company with Schismatikes or Heretickes; have no Communion with these *ſpirits* of darkeneſſe. For by acquainting your selves with them, or seeming to favour such kinde of men, yee wrong not your selves onely, but others also. You wrong your selves, by endangering your owne soules; for it is an hard matter to *touch pitch, and not to be defiled*. And you Eccus. 13. 1. injure others by your countenance towards these exorbitant persons; for they, that have either dependance upon you, or a good opinion of you, will the sooner give eare to them for your sakes. Take heed, take heed, lest by these meanes you slay the soules of your friends and followers.

Neither is it sufficient for you to abstaine in outward appearance, yee must not onely come out of Sodom, but yee must remember Lot's wife; yee know, how severely Gen. 19. 26. her very desire was censured. Our God is *regardant*; he hath an eye to the heart; and calls for the heart; if then our bodies goe one way, and our hearts another; if our bodies observe the orders of the Church, and our hearts encline to Schisme, we are liable to this *Noſite*, God will have a saying to us for it. Prov. 23. 26.

We cannot serve two Masters, we cannot be of two religions. How long (saith Elias) will yee halt betweene two opinions? If the Lord be God, then follow Him; but if Baal be God, then follow him. And I say; How long

Matth. 6. 24.

1 Reg. 18. 21.



Deut. 15. 31.

Omni Spiritui.

Ezay 19. 14.

Alban. Orat.  
1. cont. Arianos.

will yet halt betweene two opinions? If the Church of England be a true Church, then follow her; embrace that religion, and those points of doctrine, which shee hath published, and established: but if the Church of Rome, or any Schismaticall conventicle be the true and onely Church, leave us, and cleave to them. God Himselfe professeth, that *nothing, which halts*, is acceptable unto Him. *Halt* not then betweene two religions; stagger not at every new-broached fancie; *trust not every one*, that can speake in a Pulpit; *Ne credite omni spiritui, quia omni. Believe not every spirit*, because it is every thing, any thing, but what it ought to be; but *trust one only*; next to CHRIST trust His Spouse, *trust the Church*, for that alters not, it is ever guided by the Spirit of God.

But they, that *believe every spirit*, cannot choose but be in error, for by this easie fond *believing*, they continue in error; *errorem non exuunt, sed mutant*, they cast not off error, they make an exchange only, of one error for another.

The hereticall spirit, take it at the best, is *spiritus vertiginis*, a giddy unruly spirit; yea it is an unsettled, a various mutable spirit: ye may as easily fit the Moone with a new coate, as frame Articles and Canons to please Schisme or Heresie; for their spirit is *Omni*, every thing, any thing, but what it should be. The Spirit of God is *Unus*, one only; but this is *omni*, any spirit, that may be imagined, and therefore not the Spirit of God, therefore *not to be trusted*: but the Spirit of God is *One* and the same, That you may, and must trust.

*Sincera & simplicia Apostolicorum virorum ingenia* (saith Alban.) the wits of the Apostles and their followers are sincere and simple; but *multiplex & varia est haeresis*



*hæresen impietas*, the impiety of Heresie is diverse and various, the cunning of hereticall Impostors is strange and wonderfull: *stetisti* daily new tricks, and most cunning delusions; but the truth is *semper eadem*, ever one and the same; nor time, nor place, nor persons, nor occasions, can ever alter it. If therefore any man bring in any new doctrine, any new Article of faith that was not receiued *ab initio* from the beginning, I wil not trust him, I will not beleewe him, that's certaine. But I will take a safe course, I will follow S. Iohns advice, I will try the spirits, I will examine their doctrine.

1 Ioh. 1. 1.

*Qui animam spiritui credit, nulli credit*, he that beleeves every spirit (without tryall) beleeves none; and he that is of all religions, is of no Religion, & *tantum constant in levitate suæ*. He that beleeves no man, is too suspicious; and hee that beleeves every man, is too too credulous, too light of faith: *qui vero probando approbat*, but he that tries seriously, and then trusts, that man is truly judicious; hee is *charissimus Deo & hominibus*, dearly beloved, highly esteemed both of God and man. *Vt fitis itaq; charissimi, probate spiritus*, that therefore ye may be such, trye the spirits; which is the precept I am to handle.

Trye the spirits: and reason good, we should doe so; for (as Calvin tells us) there are *vertiginosi quidam*, some giddy-pates lately start up, *qui spiritus magisterium fastuosissime ostendunt*, who boast most arrogantly of the spirit, and maintaine their new-found doctrines only by the spirit; and so by this meanes they foist in diverse false and dangerous points upon their hearers.

Probate spiritus.

Calvin. Insti. l. 1. c. 9. sect. 1.

The spirit breatheth where it listeth; most true; and every man can bragge of the spirit, that listeth; but the spirit of God boasteth not. I find Zedekia, and the false Prophets

Iohn 3. 8.



1 Reg. 12.

Prophets more ready to bragge of *the spirit*, then the true Prophet *Michea*.

Epiphanius cont.  
bapt. l. 1. b.  
ref. 31.

You have heard tell (I doubt not) of the *Valentinians*; a generation, that boast themselves to be so fully endued with the *spirit*, that they terme themselves *ex natura spirituales*, spirituell from their mothers wombe at least.

ibid.

These men cast off all care of good workes; and professe, that however they wallow in sinne, and filthinesse, yet they are no more polluted with them; then a wedge of gold is corrupted by lying in a dung-hill; whose substance and worth is still the same, whersoever it be cast. Vpon this detestable and lewd conceit *interdicta omnia intrepide etiam qui perfectissimi sunt, perficiunt*, the chiefe and most perfect of that Sect commit all uncleannesse even with greedinesse; and with impudent foreheads glorie in the performance of those things, whereof the Scripture sayth, that *they, which commit such things, shall not be inheritors of the Kingdome of God*. And not onely so, but they jeere at all those, who feare to offend *God* in word or thought, as idiots, as silly men, that understand nothing: but themselves they proudly name *perfectos, & semina electionis*, perfect men, and the very seed of election. Such there have beene, you see, and some such as these, that are spurring fast this way, have been much complained of, of late dayes. Is it not high time then to *examine the spirits*?

Gen. 3.1.

It was a *spirit* (such an one as it was) that tempted, and seduced our mother *Eve*, in the likenesse of a Serpent or Snake; and he keepes his old wont, he tempts, and seduces daily: *Nolite itaque credere, sed probate*, take my Text along with you, first *trie*, and then *trust*. Be not like your fond and forward mother, that *trusted* first,



first, and tried afterwards to her, and our sorrow; and found in the triall, *quod ex Deo non erat*, that the spirit, she trusted, was not of G o d. Have not wee then just cause to examine the spirit, and to see, whether it be *sinuosus Serpens*, if this Serpent have not also his windings, and turnings, if he doe not often change his coat, and cast his skin: for heresie is ever wavering, it never stands at one stay. Witnesse *Tertullian*, who tels us, that all Heretickes doe vary *à regulis suis inter se*, from their rules or grounds among themselves, *Dum unusquisque proinde suo arbitrio modulatur, quæ accepit, quemadmodum de suo arbitrio ea composuit ille, qui tradidit*; Whilest every man, at his owne pleasure, doth let a new tune to those jigges, which he hath received; as the other framed them of his owne fancie, who first delivered them.

*Tertul. de Præscript. c. 42.*

For, as Saint *Augustine* of the *Donatists*, so it may be averred, of all Heretickes and Schismatickes; if every particular among them should be thoroughly sifted, *tot diversitates opinionum fortassis, quot homines numerarentur*, yee might perchance number as many severall opinions, as men.

*Aug. de Bapt. cont. Donatist. lib. 3. cap. 15.*

This variety of opinions causeth many so much to stagger, and waver in these dayes, that they not knowing, which way to turne themselves, at length, *Omni pietatis curam abjiciunt*, (as *Calvin* observed of diverse in his time) cast off all care of G o d, and godlinesse; and become Atheists, or Turkes at best. *Nec enim melius compendium invenimus sese extricandi ab errorum periculo*, Because they finde (for-sooth) no shorter cut, no readier way to settle their perplexed minds, and to winde themselves out of the briars of error. Nay, how many in these latter dayes, have chosen rather to make an untimely and fatal end, than to have their con-

*Calvin. in 1 ep. Ioh. n. 4.*



*Tertul. de Pre-  
Script. c. 42.*

sciences continually tortured upon the racke of uncertainty? For this is notably observed in our Schismatickes at this day, that yee shall hardly finde two of them agree in all points; *Schisma est unitas ipsis*, they agree in Schisme, not in faith; onely like *Herod* and *Pilate*, they conclude upon the generall, they joyne together to vilifie and persecute *CHRIST* and His Church, under the pretence of pietie.

*Novat. de  
Trin. c. 20.*

It is wonderfull to see, and observe the course of Schisme and Heresie in all ages. *Erroris semper est abrupta dementia* (saith one excellently;) & *non est novum, si usq; ad periculosa descendunt, qui fidem legitimam reliquerunt*; the madnesse of errour runnes head-long, and it is no new thing, if they, that have left the religion established in the Church, rush on even to those points, that are very dangerous to Church and State. This was an ancient complaint; and the like dangerous occasion enforced our good and peaceable King *Iames*, in His later time to complaine of some of our brethren, who by reading of late Writers, and ungrounded Divines, doe broach many times unprofitable, unsound, seditious, and DANGEROUS doctrines, to the scandal of this Church, and disquieting of the State, and present Government. At first their malice was at a few Ceremonies and Rites of the Church; but now yee see, what an height they are growne to. Need we not then to examine the spirits?

*King Iame; his  
Letters to the  
Archbishop of  
Canterbury,  
c. August 4.  
48. Reg. 20.*

*ex Deo sint.*

Surely we have; there is a necessitie to trie, *si ex Deo sint*, whether they be of *G O D*, or no: for all spirits are not of *G O D*, they proceed not all from him; for if they were all from *G O D*, to what purpose were this probate, what need this triall, this examination? But, we know, there is much varietie of doctrine; needs then must there be a great diversitie of spirits, since varietie of doctrine proceeds



proceeds from *diversitie of spirits*. And store there are of *spirits* in the world, that will require a *probate* to distinguish of them.

As there is a *good spirit*, that proceeds from *G O D*; so there is also a *bad spirit*, *spiritus pessimus*, *Iudg. 9. 23.* *Iudg. 9. 23.* a *spirit*, that is as bad, as bad may be; that never came from *G O D*; and this *spirit* is oft-times in the mouth of *Prophets*, *1 Reg. 22. 6.* As there is a *cleane Spirit*, that *1 Reg. 22. 6.* cleaneth us from our sinnes; so there is also *Spiritus immundus*, *Matth. 22. 43.* an *uncleane spirit*, and his de- *Matth. 22. 43.* fire is to pollute you with all uncleanness. As there is the *spirit of freedome*, which sets you free from the bondage of Satan; so there is *spiritus servitutis*, *Rom. 8. 15.* *Rom. 8. 15.* the *spirit of servitude*, and his endeavour is, to make you slaves to sinne. As there is the *spirit of truth* to lead us in the way of all truth; so there is *spiritus mendacit*, *1 Reg. 22. 23.* and *spiritus erroris*, *1 Tim. 4. 1.* the *spirit* *1 Reg. 22. 23.* of *lies*, and the *spirit of error*, which lay wait continu- *2 Tim. 4. 1.* ally to deceive us. As there is the *spirit of G O D*, so there is *spiritus huius mundi*, *1 Cor. 2. 12.* the *spirit of this* *1 Cor. 2. 12.* world, and many false teachers follow him. The Spirit of *G O D* is called *Spiritus gratia & precum*, *Zach. 12.* *Zach. 12. 10.* 10. the *spirit of grace*, and the *spirit of prayer*; because it graciously directs us to serve *G O D* in prayer, but the *spirit of this world* is called *spiritus fornicationum*, *Os. 4.* *Os. 4. 12.* 12. the *spirit of fornication*, because it is as cunning as any harlot, to deceive, to draw us from *Divine service*, to entice us to hunt after adulterous and strange doctrine. And such bad *spirits* as these cannot possibly be of *G O D*.

Our Apostle knew full well, that all these *spirits* were rambling abroad in the world, and that *Populus non in-* *Os. 4. 14.* *telligens vapulabit*, the people, that cannot distinguish



of these *spirits*, are like to smart for it : Hee adviseth us therefore for our owne safetie, to *trie the spirits*, whether they be of G O D : *difficilem rem nobis proposuit* (saith Saint Augustine) surely the Apostle hath set us an hard taske, and who is able to undergoe it ? who can discerne betweene such a diversitie of *spirits* ? The time was, when Saint Iohn himselfe was not so well skilled in this Art ; for our Saviour told him (even this our Apostle) that he knew not, what spirit hee himselfe was of, Luke 9. 55. No wonder then, if Anselme call it *discretionem difficillimam*, a most difficult *triall* ; especially since the Divell (as Saint Paul sheweth) is most cunning, and can transforme himselfe into an *Angell of light*. And therefore it is no great marvell, if his ministers transforme themselves also into Ministers of righteousness. Since then they passe thus under the shape of Ministers of righteousness, and under the habit of Angels of light, how shall we be able to discerne them ?

Yee have had a taste already of some *spirits*, that are not of G O D ; to these I may adde, that the zealous, fiery, revengefull spirit is disliked, and reproved by CHRIST Himselfe, Luke 9. 55. But the milde and quiet spirit is a pretious thing in the sight of G O D. And doth not our Saviour rebuke those who seeme to imply, that He came not to save, but to destroy ? Luke 9. 56.

Our Saviour sent His Disciples, as lambs into the midst of wolves ; but these Disciplinarians come as wolves into the midst of Lambes: the former were shorne shrewdly ; but these fleece, where they come. Our Saviour sent His Apostles with a *Pax domui huic*, in their mouthes ; but where these men come, there is little else to be expected, but contention, and combustion. For these are they, that despise Rulers, and speake evill of them, that are in authority :

that



that live lawlesse without feare. Murmurers, complainers, Verse 15.  
 walking after their owne lusts; whose mounthes speake great Verse 16.  
 swelling words; and makers of Sects. Of these Saint Iude Verse 19.  
 sayes flatly, that they have not the Spirit.

And from whence is this, but onely from the want of  
 that Spirit, whereof the Prophet *Esay* speakes, *Esay* 11. 3.  
*Spiritus timoris Domini, The Spirit of the feare of the Lord?* *Esay* 11. 3.  
 For this is that Spirit, which keepes all other gifts and  
 graces within compasse. This Spirit (to our shame and  
 confusion of face be it spoken) is scarce knowne among  
 us; no repleti, no replenishing with that Spirit. *Hic popu-*  
*lus erubescit timere*, we thinke this Spirit a disgrace to us :  
*The feare of G O D*, and the feare of the King are banished  
 from our hearts.

Banish one, and banish both, for there is but one Time  
 belongs to both; *Time Dominum & Regem. Prov. 24. 21. Prov. 24. 21.*  
 21. *Feare G O D and the King* : if then we feare G O D,  
 we will feare the King; and if we feare not the King, wee  
 feare not G O D; Et joynes them both together with one  
 Time, under one charge, and the same penalty, *vers. 22. Ibid. v. 22.*  
 What man then dares sever them? Hence is it observable  
 in the extremes of religion, that where they are defective  
 in *Time Deum*, in the true faith and feare of G O D; there  
 they are also faulty in *Time Regem*, in due allegiance to  
 the Prince. Which shewes evidently, that it is a sure  
 token of a good religion, when it is joyned with *Time*  
*Regem*, true obedience to the King. Saint Peter there-  
 fore setteth *Deum timete*, and *Regem honorate* together, 1 *Pet. 2. 17.*  
*Feare G O D*; *Honour the King*; the former as the root,  
 the later as the fruit, which ever ripens, where the feare  
 of G O D is throughly planted. For since G O D hath  
 commanded us to honour the King; if we stand in feare of  
 G O D, we will doe, what He commands.



And if we honour the King, we will have an eye to his Commands, Lawes, Injunctions, Proclamations; and he, that does not so, *ne Regem honorat, nec Deum timet*, he neither honours the King, nor feares G O D. For if the King be your Father, *Pater patria*, where's his honour? If he be your L O R D, *ubi timor*, where's the feare to displease him? It is the argument, that G O D Himselfe useth, *Mal. I. 6.*

But (say G O D what he will) too too evident it is, that this spirit of feare *exijt mundo*, is gone out of the world: we will be L O R D S, and Kings; all law-makers and law-givers; yea, *Domini Dominantium*, equal to the Pope at least, we will over-rule him, that does, or at least should over-rule all within his dominions and Kingdomes.

But not to over-reach my slipper, I will touch onely upon those things, that concerne the Church. Let the King command *Divine Service* before Preaching; no, not so, wee know not how to submit, to bowe; but wee know how to controule, to command out of a Pulpit. *Vbi Spiritus timoris*, where is the spirit of feare, the spirit of humility, the spirit of obedience?

And to what purpose should *Divine Service* bee ioyned? At common prayers we are not, where humility, and feare, and reverence are shewed; there we are *tantum vari nantes in gurgite vasto*, one in a Pewe, and two in an Ile; and well if so. But at Sermons, where no humility is required, or at least not desired, there we are like gnats in the ayre,

*Nimis arcta premunt olida canacula capra*, the Church is too strait for us, the very pillars of the galleries grone under their burthens. Thus the spirit of feare is discarded on all hands.

And



And yet, where those seven gifts of the *Holy Spirit* are reckoned up, there is never a one of them honoer'd with the title of *Spiritus Domini*, but onely *Spiritus timoris*, that carries away the name from all the rest; to manifest to us, that the *Spirit of God* is no where, but where the *Spirit of feare* is. And where this *Spirit* is, there is *Gods blessing*; *Beatus homo, qui semper est pavidus*, blessed is the man, that alwayes stands in feare. Esay 12. 3.  
Prov. 28. 14.

These grounds being layd, in the *feare of God* we may proceed to the tryall of *Spirits*, to the examination of *Doctrines*.

But before wee passe further, I must tell you that, 1. *It is not for every man to examine doctrine*; 2. *Neither are all doctrines to be examined*. And both these propositions (I hope) I shall prove sufficiently to every peaccable, and moderate-minded man.

That every man is not to examine *Doctrine*, common reason tells us, since every one hath not that ability of understanding; nor that skill in Scripture, which all wise men confesse requisite to this tryall. For (as Saint Paul testifies) the *Spirit* bestowes his gifts diversly; *to one is given diversity of tongues; alij autem discretio Spirituum*, Every man is not to examine Doctrine.  
1 Cor. 12. 10. but to another judgement to discern of *Spirits*. Marke, to another, not alwayes to the same man, that hath faith, nor yet to him, that hath the gift of tongues, or interpretation of speech; every Christian is not able to discern of *Spirits*.

No, no, *alij datur donum prophetia, to another*, not ever to him, that hath the gift of discretion; for this is observable, that the greatest judgements make not usually the readiest Preachers; neither have the readiest Preachers the greatest judgments: every Preacher hath not this gift of discretion; if they had, wee should have many more discreet



Ansel. in 1.  
Cor. 12:

discreete Preachers, then now we have. But that wise moderator of all things, doth so dispose his graces, *ut qui extolli poterat ex dono, quod habet, humilietur ex virtute, quam non habet*, that he, who is apt to be puffed up with some good gift, or other, which hee hath, may bee humbled by some vertue, some grace, or other, which he findes wanting in himselfe. I could give you examples store, but *verbum sapienti*.

Heb. 5. 12.

Is it then for every Christian to *prove*, to *trye Spirits*? Surely no; for as there is *διδασκίσις* a sufficiency to *discerne*, so there is *ἀκρισία*, an indisposition to *judge*. Some there are (as Saint Paul speaks) who have neede to be taught, *que sint elementa exordij sermonum dei*, such as have need to bee fed rather with milke, then strong meate, many that are fit for Catechising. These are weake in faith, and therefore not fit to be received, or admitted *εις διδασκίσεις διαλογισμῶν*, to *discerne*, or judge of disputable and controverted points, *Rom. 14. 1.* These are termed *νήπιος* *Heb. 5. 13.* *Babes* in understanding.

Rom. 14. 1.  
Heb. 5. 13.

Heb. 5. 14.

Rom. 14. 1.

But as there bee *νήπιος*, babes, so there are also *ῥῆγῆς*, men of full growth, who (by reason of use) have their wits exercised *πρὸς διδασκίαν καλῶ τε, καὶ κακῷ.* *Heb. 5. 14.* to *discerne*, to judge both of good and evill: and these are they, that are to be admitted *εις διδασκίσεις διαλογισμῶν*, and *εις ἀκρίματας πνευμάτων*, to *discerne* of controversies, and to judge of Spirits, even to *trye*, whether they bee of *Good*, or *no*.

In some cases (I confesse) where the *fruits* are evident, most Christians are competent Iudges: *viz.* If yee spie them playing the *Wolves*, if they make a rent in the Church, if they sow sedition and dissention, if they will not observe the orders and discipline of the Church, if they resist the authority of Kings and Bishops, if they commend



commend vice; if they deny the goodnesse or mercy of God; if they speake against the expresse letter of the Creede; *Nolite credere, trust not these Spirits*, these are not of God, that's plaine enough.

But since some are so cunning (as our Saviour shewes) that *they come unto you in sheepes clothing*, with the voyce of the Lambe, with Scripture in their mouthes, as sometimes Satan did to *Christ*; how will you *discerne* of such *Spirits*? you will (it may be) with the *Bereans* search the Scripture, and see, whether it be, as they say, or no. Math. 4.6.  
Acts 17.11.

But what sayth *Tertullian*? when there is a controversie betweene us, and Schismatickes or Hereticques, *Non ad Scripturas provocandum est, nec in his constituendum certamen*, we must not presently appeale to the Scriptures, nor make our tryall by them, *in quibus aut nulla, aut incerta victoria est, aut parum certa*, since in and by them onely the victory will bee none, or very uncertaine. I know, this will seeme to some to bee very strange Doctrine; but if *Calvin* say as much as *Tertullian*; I hope, yee will be satisfied. Tertul. de Prae-  
scrips. c. 19.

*Calvin* commenting upon this text, hath these words, *qui dicunt, verbum Dei, &c.* They that say, the word of God is the rule, by which we must examine all Doctrine, *neq; nihil dicunt, neq; totum*, something they say, but not all, that should be sayd: for (saith he) *nihil, aut parum proderit*, it is to little, or no end, to have the Scripture by us, when we are not certaine, which is the true meaning of the Scripture. And in his *Institutions* he tells us, *Apud istos inanes speculatores, quibus nihil placet nisi novum, Scriptura testimonijs parum proficitur*; It is to small purpose to stand upon the testimony of holy writ, when we have any dispute with these vaine gazers, who delight in nothing but in novelty. You see then, that the Scripture Calvin. in 1.  
Ep. 10. 4. 1.  
Calvin. Instit.  
l. 1. c. 14. sect.  
19.



alone is not a sufficient Judge of the *Spirke*, or Spirituall controversies. What then rests to bee done? *Calvin* shall tell you.

*Calvin. in 1.  
Ep. lo. 4. 1.*

*As gold or silver* (saith he) *is tryed by the touch-stone, so must the spirits be tryed by the Scripture: but as no man is able to trye Gold by the touch-stone, except he be well skilled in that trade; so can no man judge of doctrine by the Scripture, unless he be a man wel experienced in the study of Divinity.* And when a peece of plate hath bene avouched, or judged counterfet by the Company of *Gold-smithes*, it is not for a jorney-man, or two or three selfe-conceited youngsters, to call their judgement into question.

*Mat. 11. 25.*

I know, there be many in the world, that never saluted either *Univerſity*, and have no tongue, but what their mothers taught them, that hold the Scripture every mans profession; and thinke themselves so well scene in the booke of *G O D*, and so thoroughly acquainted with His secrets, that they are able to explaine the most difficult Scripture *ſtantes pede in uno*, with as much ease as to suppe up a messe of broath; because *C H R I S T* hath promised to reveale His will to babes and sucklings.

*1 Pet. 1. 20*

*Fascic. contro-  
vers. c. 1. q. 5.*

But this is well known to be the Anabaptistickal tenet, and is the way to banish all learning out of the Church. It is contrary to the rule of Saint *Peter*, who tells us, that *the Scripture is of no private interpretation.* *Eckardus* therefore (one of *Luthers* reformation) saith, *Nemini integrum est, ex proprij cerebri privatis & dubijs conjecturis interpretationes cudere*, it is not safe for any man to coyne interpretations out of the private and doubtfull conjectures of his owne braine. Besides, the same Protestant assures us, that every interpretation may be justly suspected, *cujus apud doctam & piam antiquita-*

*ibid.*

*tem*



sem vestigia ostendi nequeunt, that hath not evidence from learned and religious antiquity : but this cannot be done without learning, and therefore learning is necessary for him, that undertakes to expound the Scripture ; yea all the learning in the world is too too little for this purpose : <sup>2</sup> Cor. 2. 16. *the wds vāṭa inavds*, who is fit for this great worke ?

And yet, as that learned and most Iudicious Bishop of Winchester Dr Andrewes, did sometimes complaine in the cares of this City ; we are grown to a strange exalting our selves, to a wonderfull pride in these dayes. If a man (saith he) be attained to an high skill in Law, which is <sup>Sermon in 1.</sup> the gift of GOD ; or if a man be grown wise, and experien- <sup>Tim. 6. 17. 18.</sup> ced well in the affaires of this world, which is also His good <sup>&c.</sup> blessing : presently by vertue of this, they take themselves to be so qualified, as they be able to over-rule our matters in Divinity, able to prescribe Bishops, how to governe, and Divines how to preach ; so to determine our cases, as if they were possessed with us : and that many times <sup>a</sup> affirming things, they <sup>a</sup> 1 Tim. 1. 7. know not, and <sup>b</sup> censuring things they have little skill of. <sup>b</sup> Jude 10. Now for as much as wee take not upon us to deale in cases of your Law, or to intermeddle in matters of your Trade ; we take it, this is a stretching beyond your line. That in so <sup>c</sup> Hof. 4. 4. doing, you are <sup>c</sup> a people, that controll the Priest : that yee are <sup>d</sup> 1 Thes. 5. 12. too high, when you <sup>d</sup> set your selves over them, that are over you in the Lord : and that this is no part of that <sup>e</sup> sober wise- <sup>e</sup> Rom. 12. 3. dome, which Saint Paul commendeth to you ; but of that <sup>f</sup> cup- <sup>f</sup> Ibid. 7. 3. shotten wisdom, which he there condemneth. Which breaking compassse and overreaching (is no doubt) the cause of these lamentable rents and raptures in the Lords net, in our dayes. For onely by pride commeth contention, saith the wise man. Which point, I wisht, might be looked upon, and amended. Sure, It will marre all in the end. Thus far that worthyre Bp.

To which I may adde that of Calvin : who resolves,



Calvin. in 1.  
Job. 4. 1.

that if every particular man may interpret the Scripture after his owne fashion, and judge of the spirits, *nihil unquam certi constitui poterit, quin potius vacillabit tota religio*, there can be nothing in religion certain, but rather Christianity shall rotter, and waver, and come to, *God knowes what*. He tells us therefore, that there is *duplex examen*, a twofold tryall of the spirits; the one is private, the other publike. The private is, when every man rests himselfe contented with that Doctrine, which he knowes to proceed from *God*. The publike tryall belongs *ad communem ecclesia consensum*, to the common consent of the Church. This kinde of remedy (saith hee) is necessary, because there is danger, that many fanaticall and phantasticall Spirits may arise, who will bragge, that they are endued with the Spirit of *G O D*; when, *G O D* knowes 'tis nothing so.

Calvin. Instit.  
L. 4. c. 9. sect. 13.  
Si ubi ratione  
voluissent (Pa-  
tres in concilio  
congregati) sa-  
cilium tot docti  
Scripturas in-  
tellexissent,  
quam pauci  
plebei. Brevi  
Disquis. c. 4.

And in his *Institutions* he affirmes, that the reformed Church grants, that if any doubt arise in the Church, *nullum esse nec melius nec certius remedium, quam si verorum Episcoporum Synodus conveniat, ubi conversum dogma excutitur*; there can bee no better, nor surer remedy, then that a convocation, or Councill of Catholicke Bishops meet together, to examine the point in question. And this course (saith he) is highly to be preferd before the determination of some fewe, which they conceite in private by themselves.

Vincent. Lyrin.  
cap. 1.

This is something answerable to that of *Vincentius Lyrin*. Who tells us, that this was the generall opinion of them, that were famous for sanctity and learning in his time; that all those, who were desirous to decline heresie, and embrace the truth, should by *Gods* assistance fortifie their faith by these two meanes; first *divina legis autoritate*, by the authority of *G O D S* word; and then

*Ecclesia*



*Ecclesia Catholica traditione*, or (as he calls it in his second Chapter) *Ecclesiastica intelligentia*, by the interpretation, *Ibid. cap. 2.* or tradition of the Catholike Church.

For (as *Cassander* observes) *Catholica traditio est nihil aliud, quàm Scripturæ ipsius explicatio, & interpretatio*, the true Catholike tradition taken in the right sense, is nothing else but the exposition of the Scripture, or the ancient, perpetuall, and universall consent, which is gathered out of the most consonant writings of the most ancient Fathers, and the gravest decrees of the eldest Councils. *Cassand. de officio pii viri. pag. 8.*

The Scripture indeed (as *Lyrinensis* hath it) is perfect, and abundantly sufficient, to confute and convince all Schismes, and Heresies whatsoever: but by reason of the profoundnesse or majestic of Scripture, all men understand it not alike, but some interpret it one way, and some another: witnesse a multitude of Heretikes, who have severally their single and unsound interpretations of holy Writ. For the avoiding therefore of so many, and so strange Labyrinths of error, it is very needfull, *Vintcent. Lyrin. cap. 2.* *Prophetica & Apostolica interpretationis linea, secundum Ecclesiastici & Catholici sensus normam dirigatur*, That the interpretation of Prophets, and Apostles, be squared out by the rule of the Ecclesiasticall and Catholike sense or meaning.

Now the Catholike or Ecclesiasticall sense is knowne by these three properties, *Univrsitate, Antiquitate, Consensione*, by Univerſalitie, Antiquity, and Consent: that is, the true Catholike interpretation, or meaning of Scripture, which hath beene received at all times, in all places, and of all Christians, since CHRIST came, and settled Religion in the Church. And to this Ecclesiasticall exposition, or Catholike tradition (call it which you please) the



Church of *England* appeales, and is ready by this to maintain her doctrine against all aduersaries of the truth.

*Arban. orat.  
1. cont. Arian.*

To this exposition, the Church hath hitherto stood; and to this it will ever stand. *Athanasius* therefore brings this as a maine argument against the *Arians*, to prove them heretickes, because they did not submit themselves to the *Nicene Creed*, which was agreed upon in a Generall Councell, by the common consent of the Christian world.

*Whitak. cont.  
Stapleton.*

Thus you see, that the safest triall, is to be ruled by the common consent of the Church. And reason good; for (saith Dr. *Whitaker*) the Church knowes the voice of her Spouse, *Summo iudicio potest, & potest spiritus diiudicare*, The Church is most judicious, and can discerne of spirits. Yea, saith the Church of England, *Art. 20. The Church hath authority in controversies of faith*: and upon her authority you may securely settle your faith: for (as *Calvin. Instit. l. 4. c. 8. sect. 15.* *Calvine*) *Namquam nisi in veritatem verbi consentis*, the Church never concludes upon any thing, but that, which is consonant to the Word of God.

But there may be a doubt in some mens mindes concerning the Church; and they would faine know, which is the true Church. *Aequissima certe postulatio, nec diutius differenda*; The request is reasonable, and the answer shall not be deferred. Only I will not assume to my selfe the authority to define it; you shall have from S. *Chrysostome*, what you desire to heare.

That reverend Father handling this question of set purpose, *How the true Church may bee discerned amongst many societies, which arrogate to themselves the name of the true Church*, gives us two tokens, whereby we shall know the Church, and end the question. The first is *Verbum Dei*, the Word of God; the second is *Antiquitas doctrinae*,



doctrine, Antiquity of doctrine. That is the true Church (saith he) which embraceth the Word of God, and that ancient doctrine, which hath not been lately invented; but hath bene knowne and received, from the first beginning of the Primitive Church. And to this definition of Saint Chrysostome, our Church most willingly subscribes. Thus ye see, how farre every man may examine the spirits; and wherein he must yeeld to the Church.

Chrysost. in  
Act. rom. 33

Now I descend to the second point, to shew, that Every doctrine may not be examined. As namely, wee may not question, *An deus Deus, an deus Trinitas personarum*, whether there be a God; whether there be a Trinity of Persons in the Deity. Neither may we examine the certainty of any Article of our Creed. These are *res fidei*, and not *examinis*, matters of faith, without doubt or question.

Every doctrine  
may not be ex-  
amined.

*Regula enim (fidei) nullas habet apud nos questiones, nisi quas haereses inferunt, & quae haereticos faciunt*, The Creed hath no questions amongst us, but such as are brought in by heresie, and such as make Heretickes. *Qui enim quaerunt adhuc, nondum tenent*, for they that are ever enquiring, what they should hold, as yet hold nothing; and they, that hold nothing, as yet beleeve not; and they, that doe not yet beleeve, are as yet no Christians. How then can he, that is settled in religion, make question of any principle in religion? *Adversus regulam nihil scire, omnia scire est*, to know nothing contrary to this rule of faith, to question nothing in it, is to be sufficiently instructed in Christianity.

Tertul. de Prae-  
script. c. 14.

Ibid.

Besides, will not every discreet religious man condemne him of high presumption, who in exposition of Scripture will contradict the whole current of Interpreters, and make himselfe wiser than all the Bishops, and Doctors,



Primas.

Doctors, that ever were in and of the Church? If one man in this Corporation shal oppose himselfe against the Court of Aldermen, and the Common Councell of this Citie, he will be accounted, I know what, for his paines. *Iam probati sunt spiritus ab Ecclesia* (saith *Primasius* : ) *Quid vis tu probare, quod iam improbatum est?* The Church hath already tried the spirits: what hast thou to doe, to approve that, which the Church hath condemned; or to condemne that, which the Church hath approved? No, thou must rest thy selfe in the bosome of the Church, and content thy selfe with that doctrine, which the Church hath delivered; and if any man preach unto you any doctrine contrary to that, which you have received from the Church, harken not to him, *trust him not.*

Will yee know the doctrine of the Church? Peruse the *Booke of Common Prayer*, and the two Bookes of *Homilies*: if you will search further, reade the *39. Articles*, and the *Booke of Ordination*. These are the Bookes, that we subscribe to; therein shall yee finde the faith of the Church, and what is abundantly sufficient for your salvation. And if thou finde any thing there, that thou dost not understand, it is thy part humbly to beleeve it, not proudly to question it, or controule it.

Aug. de Trin.  
lib. 4 c. 6.

It is an excellent position, that Saint *Augustine* hath, and I would to GOD, it might take place in every mans heart, and then we would be lesse proud, and more religious. *Contra rationem nemo sobrius, contra Scripturam nemo Christianus, contra Ecclesiam nemo pacificus senserit*: No sober man will stand against reason; no Christian will speake against Scripture; neither will any peaceable man hold a tenet against the Church. The two former all of us will (perchance) yeeld to; but wee can hardly stoop



stoope so low, as to submit our selves to the judgement of the Church; that is, to beleeve, as the Church beleeves. And the reason is, because every man hath too good a conceit of his owne understanding; every man, that can reade Scripture, and hath a memory to pot Scripture, will undertake to expound the Scripture.

True it is, that the Scripture is like a floud, wherein a lambe may wade, and an Elephant may swimme; a lambe may wade in it, if he will keepe neere the shore; but and if an Elephant venter too farre, it will cost him his life.

For as Saint *Augustine* most truly, *In iis, qua aperte in Scripturâ posita sunt, invenimur illa omnia, quæ continent* *Aug. de Doctr. Christ. l. 2. c. 9.*

*fidem, moresque vivendi, spem scilicet, atque charitatem,* All those things are plainly and evidently found in Scripture, which containe faith, and our manner of life, viz. Hope and Charity. And yet (as Saint *Jerome* saith) *Singuli sermones, syllaba, apices, puncta in divinis Scripturis plena sunt* *Hieron. in c. 3. ad Ephes.*

*sensibus,* Every word, every syllable, every letter, every title in holy Scripture is full of mysteries. And in another place he tels us, that this is observable in Scripture, that all the words in Scripture *gravia sunt,* are very weighty, & *magno labore discuntur,* and are learned with much difficulty. *Hieron. in c. 2. Eccles.*

This, it seemes, Saint *Augustine* found by much experience; and therefore though he were one of the greatest scholars, and holiest Saints, that ever lived since the Apostles times, yet hee ingenuously confesseth, that there was much more in Scripture, that hee understood not, than he did understand. And Saint *Jerome* speaks in generall termes, that there is no man, who is learned in Holy Writ, but the more he begins to know, the greater obscurity he shall daily finde. And therefore he affirmes, that it is *Grande periculum in Ecclesiâ loqui, ne forte inter-* *Aug. epist. ad Ian. l. 1. c. 19.*



Hierou. in c. 1.  
ad Galat.

*pretatione perversa de Evangelio Christi fiat Evangelium hominū, aut quod peius est, Diaboli*; It is a very dangerous matter to adventure to preach, or write, lest perchance by a perverse interpretation, wee make the Gospell of CHRIST to bee the Gospell of man; or, which is worse, the Gospell of the Divell. It is well knowne, that *Eunomius* and *Photinus*, and *Arius* ranne head-long into this destruction, only by an over-weening of their owne worth.

Theod. barret.

fab. lib. 4.

Epiph. barret. 71

Yee see then, that it is not, as some imagine, a sleight matter to preach; no, no, it is a matter of much moment, of great danger: hee therefore that is wise, hee that honours GOD'S Word, as he ought, will be afraid to take GOD'S Word in vaine; that is, to come up into the Pulpit without good deliberation, much study, and his best paines: that so performing the worke of GOD with diligence, *his words* (as the Wise-man hath it) *may bee as*

Ecclef. 12. 11.

*goads, and as nailes fastened by the Masters of the Assembly* as goads, to egge you on to goodnesse, as nailes, to fasten vertue in your hearts and memories. He that takes this care, shall bee ready to give an account of his charge to GOD; he shall be able to justifie his doctrine against the adversaries of the truth; and to shew, that his spirit is of GOD. And never more need to assure our selves and others, that we have the Spirit of GOD, than now; for many false prophets are gone out into this world. Which is the reason propounded.

Multi pseudo-  
prophete.

False Prophets there are, and many false Prophets, and therefore wee have great cause to *trie the spirits*, never more. And doth not the Scripture advise us oftentimes,

a Matth. 7. 15.

b 1 Tim. 4. 1.

c Ephes. 4. 14.

d 2 Thess. 2. 2.

to<sup>a</sup> beware of false Prophets, to *trie the spirits*, <sup>b</sup> not to *har-*  
ken to the spirits of errour, and Doctrines of Divels; <sup>c</sup> not  
to bee carried about with every wind of doctrine; <sup>d</sup> not to bee  
suddenly



suddenly *drawne away*, à *sensu nostro*, from that religion, wherein the Church hath trained us up? It may be you are desirous to understand, who these *false Prophets* are, that to you may know them, and avoid them. Your desire is commendable, your resolution admirable: and as neere, as I can, I will answer your desire.

But, what I bring, shall be from Scripture, and the most orthodox Fathers, *Ne in personas, & non in materiam directa esse videantur*, Lest my words be thought to ayme at particular persons, and not at the matter: but, I am sure, the Scriptures and Fathers, in respect of us, are neither personall, nor partiall.

First, then from Saint Cyprian you are to take notice, that there is no difference betweene a *false Prophet* and an heretick, *mendacio uterque nititur ad decipiendas hominum voluntates*, both of them worke upon the will and affections of man by false doctrine: and therefore *Nolite* is set in the very front of my Text. Cyp. epist. 75. n. 39.

Secondly, though they broach false and lying doctrine, yet they varnish it over with a goodly title, *Prophetant in Nomine meo mendacium*, They preach lyes in my Name, saith the Lord. And may not they also be called *false Prophets*, who though they preach the truth, yet (like Balaam) they runne, before they be sent? And then (saith Saint Paul) how shall they preach, unlesse they be sent? Ier. 23. 18. Rom. 10. 15.  
At the latter day our blessed Saviour will say to these men, *Nescio vos*: though ye professe, that you have preached, and prophesied in my name, yet I know you not, I sent you not; and therefore I know you not, because I sent you not. Math. 7. 48.

Thirdly, they are *sheepe* outwardly, but *wolves* inwardly, *Math. 7. 15.* doe but open their mouthes, and yee shall finde by their teeth, what they are. Yea, it is



ever the fashion of heretickes (saith *Origen*) to trimme up the outside with meeknesse, and chastitie, *ut in aures audientium facilius ex vita bonitate ornatus sermo subrepat*, that so their smooth language, by the helpe of a faire life, may glide with ease into the eares of their audience. And *Prov. 26. 23.* it is no new thing under the Sunne, to *gild a posserd with gold soile* (that is) to over-lay a false heart with a zealous outside.

*Tertul. de Prae-scrip. c. 41.* Fourthly, *Omnes tument* (saith *Tertullian*) *omnes scientiam pollicentur*; all of them are puffed up with a vaine conceit of their own worth, all of them make large profession of skill in Scripture. They are perfect in knowledge, before they have learned their Catechisme. Yea (saith he) *Ipsa mulieres haeretica quam procaces, quae audent docere, contendere, &c.* Those hereticall women their followers, how malapert they are, they dare teach, they dare dispute, and enter into a controversie of religion, and will not be set downe, because they have the *Spirit*! But this is cleane contrary to the rule of *S. Paul*, *1 Tim. 2. 11.* *Let women* (saith hee) *learne in silence with all subjection. I suffer not a woman to teach, nor to usurpe authoritie over the man, but to be in silence*; silence is the womans vertue.

*Math. 22. 19.* Fifthly, their mouthes are full of Scripture, like those *Sadduces*, *Math. 22.* and yet our Saviour told them, they erred, *for want of knowledge in Scripture*; because they had the words, but not the sense. *Irenaeus* therefore likens hereticks to the makers of molten Images. Suppose (saith he) an Image-maker should take the rich and goodly Image of a King, and transforme it into the shape of a dogge or wolfe; and say, this is the Image of a King: were not this a strange fallacie, a meere cosenage? Iust in this manner heretickes take the precious substance of the



the *Scripture*, and frame their heresies of it; and then say, this is *Scripture*. True, it is *Scripture*, just as much, as the image of that dogge is the Image of a King; it is the Image of a King *materialiter*, materially, that is, it hath the same matter and substance, that the Kings Image had; but it differs from it *formaliter*, formally, in forme and shape; which makes the true difference, for it hath the shape of a dogge. A judicious eye then will discern the precious stuffe, and yet observe the dogs shape: so will a good Christian acknowledge the substance or words of *Scripture*, but abhorre and detest the foule and ugly shape of heresie.

Sixthly, In their course of preaching this is observable (saith *Tertullian*) that all their ayme is *non ethnicos convertendi, sed nostros evertendi*, not to convert those, that are out of the way, but to subvert those, that are in the way: their labour is not to convert heathens, heretickes, or schismatickes, that are out of the Church, but to subvert our owne men, that are in the Church, and to withdraw them from Church, and truth. These are their paines, and from hence they gaineth their glory, even the glory of ruine and destruction. *Nostri suffodiunt, ut sua adificent*, they undermine our stone foundations, that they may build with rubbish; they pull down our Churches, to erect their Synagogues. Yea, some of them are as subtil as *Nestorinus*, *Qui ut uni heresi sue aditum patefaceret, cunctarum heresim blasphemias insectabatur*, Who inveighed against the blasphemie of all heresies, that were extant before him, that so he might make way for that heresie which he intended to bring in. *Egregium sophisma*, a notable juggling trick.

Seventhly, These kinde of men creepe into houses, and leade captive simple women: they creepe and crouch to

*Tertullianus Pro-  
script. c. 42.*

*Vincent. Lirin.  
cap. 16.*

*1 Tim. 3. 6.*



their good mistresses; and yet, as *Iannes and Iambres* resisted *Moses*, so doe these men resist the truth, they stand in defiance of authority. O (saith *Tertul.*) *Ad ruinas solummodo humiles & blandi, & submissi agunt: Caterum nec suis Praesidibus reverentiam noverunt*; they behave themselves humbly, and smoothly, and gently, when they intend the ruine of their easie auditors; but they know no reverence, when they come before their *Bishops* and *Governors*. *Moses* and *Aaron*, *King* and *Bishop* (with these men) take too much upon them; the *King* in state affaires, and the *Bishop* in Church matters: this is their common crye.

*Tertul. de pra-scrip. c. 42.*

*Tertul. advers. Valent. p. 1.*

8 *Tertullian* addes: *habent artificium, quo prius persuadeant, quam edoceant*, they have the sleight to perswade, before they instruct; they worke more upon the affection, then they doe upon the understanding. *Veritas autem docendo persuadet, non suadendo docet*, but the truth (saith hee) doth perswade by teaching, it doth not teach by perswading.

*Aug. de Vil. c. 1.*

The last shall be Saint *Anst.*, who tells us, that the *Manichees* had one trick, that made him fall off from them; and this it is: *Plus in refellendis alijs disertis & copiosis, quam in suis probandis firmi & certi manebant*; they were more eloquent and copious in controuling and confuting others, then firme and certaine in making good their owne grounds. Good at the stabbe, but bad at the ward; desperate men.

*Bern. Ep. 24.*

These, these are the hereticall impostures, that enforce us, to complaine with Saint *Bernard*, that our Churches are without people, the people without Priests, the Priests without due reverence, & *sine Christo deinde Christiani*, thus we become *Christians* without *CHRIST*. Through the cunning of these men our Churches are accounted



counted no better then Synagogues, the Sanctuary of G O D is denyed to be sacred, *sacramenta non sacra censimur*, the sacraments are scarce held to be holy, and our high festivall dayes are no more reckoned of, then an ordinary working day. *Parvulis Christianorum Christi intercluditur vita, dum Baptismi negatur gratia*: to our shame and sorrow be it spoken, by these factious men, the gates of Heaven are barred up against the infants of Christians, while the grace of Baptisme is utterly denyed. Are not these rotten unsavory fruites sufficient to make us abhorre such *ravening Wolves*, and to cast off these *false Prophets*? Surely, if we meane to keepe within G O D S house the Church, we must not follow them; for *exierunt, they are gone out*, they are none of this house; that's evident.

*Exierunt, walking Spirits they are, wandering Starves* *Exierunt Iude 13.*  
(as Saint Iude calls them) and *empty clouds*, whisked about with every winde of doctrine, every buzzing of the spirit; such as *never continue at one stay* in religion, ever running, troubled with the gad-flye.

And there are *multi Pseudoprophetae*, many of these *false Spirits*, and *false Prophets*, that are in the same state, *qui ambulant per loca arida & inaquosa*, that are ever wandering, walking thorough unwatered and barren places, and never rest, till they have settled themselves in *domo scopis mundatâ & ornatâ*, in some honest mans house, that is voyde of guile, and well furnished with the wealth of this world: and when any of them hath done so, *tunc vadit, & assumit*, then the whole fry is brought to that house; there are their meetings, there their conventicles: till they have sucked him dry, and the end of that man be either *Amsterdam*, or *Ludgate*, or at the best *New-England*.

We



We have heard tell of spirits, that walke and trouble houses and families : sure I am these *walking spirits* trouble the house of G O D, and the family of C H R I S T. *Exeant ergo*, let them goe, let them be packing, into what part of the world, they will, so they trouble this Church no more. For these are the *murmurers* (that Saint Iude speakes of) *complainers*, walking after their owne lusts, whose *mouthes speake proud things* : that have men in great reverence because of advantage : of such our Apostle sayth, *Exierunt*.

*Vnde exierunt.* At *unde exierunt* ? But from whence, or out of what place are they gone? Our Apostle will tell you; *Ex nobis exierunt, sed non erant ex nobis*, they went forth from us, but they were not of us; they were in the Church, but not of the Church; here in shew, but in heart at *Amsterdam*, that *Babel* of religions.

Here they were as *ill humors* in the body; and happy is the Church, that is purged of such *foule stuffe*, that was like to endanger her health. *Intus sis, foris sis, Antichristus es*, be they within or without, *Antichrists* they are; be they in or out of the Church, *chaffe* they are. *Quid vero paleis ad triticum, dicit Dominus* ? What hath the *chaffe* to doe amongst *wheate* ? why fly they not all out ? *Quia occasionem venti non invenerunt* ; they want but a right winde, to send them packing after them, that are gone before them.

Here they are indeed to learne our religion, but *out they goe* ; that so they may with more knowledge inveigh against it. For as *Tertullian* notably ; *Hæresis ex veritate accepit, quod ad mendacium suum strueret*, Herefie borrowes that of the truth, whereof it frames lyes ; or (as the Apostle speakes) it turnes the grace of G O D into *wantonnesse* ; as the Spider turnes honey into poyson. Hence

*Aug. 191 Ep.  
10. tract. 3.*

*Ier. 23. 28.*

*Tertul. advers.  
Prax. c. 8.*

*Iude 4.*



Hence is that of the same Father; *Non periclitator dicere*; I am not afraid to say, that the Scriptures are so disposed, and ordered by G O D S Wisedome, *ut hæc Tertul. de Præ-*  
*reticis materias subministrarent*, that they might as-  
 ford some matter even for Hereticks to worke upon : *scrip. c. 39.*  
 for I reade (saith hee) that *there must bee Heresies*; 1 Cor. 12. 19.  
 but there can be no Heresie without the Scripture; since  
 no Christian will beleeve an hereticke, unlesse hee pre-  
 tend Scripture.

All Heretickes therefore, that ever were, cite Scrip-  
 ture for their Heresie. And no wonder, if they bee so  
 bold with us, when the Divell came with his *Scriptum* Luke 4.  
*est* to CHRIST Himselfe. But CHRIST  
 forbad the Divell to speake the truth, even when He  
 preached that blessed Gospell, *Thou art the Sonne of*  
 G O D. The reason is given by Beda, *ne dum aliquis* Marke 3. 11. 12.  
*audis veram prædicantem, sequatur errantem*, least, while wee  
 heare him teach the truth in one point, we follow Him  
 in diverse errors. And it were to bee wished, that all  
 our Bishops would follow this example of our Saviour;  
 for there is the same danger still, while this subtile *spirit*  
 instructs his *Prophets*, to mixe truth with falsehood,  
 that so under the pretence of truth, they may draw you  
 to embrace falsehood. Thus, thus they get *erroris scisti*  
*comites*, companions of error, and followers of their  
 Schisme; and then *in mundum*, they goe forth into the  
 World, and flaunt it in the World; no men so followed, as  
 they.

But how comes it to passe, that Saint John saith, *in mundum.*  
*They are gone forth into the W O R L D*, since there  
 is no place besides the World, from whence they can goe  
 forth?

Why surely wee may say, *they are gone out into*  
 F she



*the world*, because they have forsooke the *Spirit of G O D*, to follow that *spirit of the world*, whereof Saint Paul speakes, 1 Cor. 2. 12. And that must needs be a false, a deceitfull *spirit*; for the world hath no acquaintance with the *Spirit of truth*, neither can it possibly receive it; so our Saviour, *Ioh. 14. 17.*

1 Tim. 3. 15.

1 Tim. 4. 1.

Jude 19.

1 Cor. 2. 13.

Ibid. verse 14.

1 Iohn 2. 19.

They have forsooke the *Church, the Pillar, and ground of truth*, and are gone out into the world, which is over-*swayed by the spirit of error*. Hence it is, that too too many become *animales, spiritum non habentes*, faithlesse men, harping altogether upon the brittle strings of reason; in so much, that they neither doe, nor can perceive *divina mysteria*, the high and learned mysteries of Gods *Spirit*, which seeme to them no lesse then folly.

Or (as Saint Iohn speakes) *they went out, that it might be manifest, they were not of us*. So then *ex occulto in manifestum*, they went forth of private into publike, out of the house of G O D, into the house of Belial; out of the Church of C H R I S T, into the Divels chappell: for the *World* is the chappel of the Divell, and the Divell is the Grand seignior, the *Prince of this world*.

Iohn 12. 31.

16. 11.

And if these false Prophets be gone out of the Church into this world, mee thinkes every one should be afraid to keepe them company, to be of their acquaintance, lest perchance they savour too much of this *World*. For *whosoever will be a friend of the world, is ipso facto made the enemy of G O D*. So Saint Iames.

1 Iam. 4. 4.

Well, in *mundum*, these false Prophets are gone into the world, they are mere *worldlings*, upon the world their mindes are set. If they professe the contrary, beleave them not, for they are *Pseudo-prophetae* false Prophets, they will not tell truth. For when they made shew, that they were of us, it was no such matter, they were of a different

rent



rent opinion; and therefore now *they are gone into the world*, that they may have followers in the *World*. Others are tyed to a Parish or two, but they have the *World* for their Diocese.

And what wonder, if these *false prophets* roave up and downe so? They doe but follow the steppes of their old Master, who *compasseth the world, that he may finde, whom to devoure*. As *Athanasius* therefore concludes our of the Gospell; *They, that gather not with us (in the Church) scatter (abroad in the world) ac una cum Diabolo dormientes observant*, and with *Satan* watch those, that are a-sleepe; that so while the *Pastors* are drowsie, they may instill poyson into the eares of the people, and slay those soules, that were never ordeined to dye. And therefore they will have no set charge, *ut facilius dormientes observent*, that they may take the best advantage, to creepe in, and sowe schisme. Are not these the great *Non residents* of this age?

Neither can this their going out bee for conscience sake, since (according to the Apostles words) *they make their gaine godlinesse*; for they have benefit not out of one or two Parishes onely, but they have *Procurations* (as it were) in diverse Shires, and Dioceses. Saint *Paul* therefore advising you to *avoid* them, which cause divisions and offences, *contrary to the Doctrine, which yee have learned*; tells you, that *They, that are such, serve not our LORD IESUS CHRIST, but their owne bellies: and by good words, and faire speeches deceive the hearts of the simple*.

This course hath beene ever in fashion with Schismatickes and Hereticques; in so much, that *Optatus* speaking of the *Donatists*, saith, *Impletur, quod à Deo dictum est*, that is now fulfilled, which the *LORD* spake by the mouth of the Prophet, *They pollute me among my people*.



for an handfull of barley, and a cantle of bread; that by their lyes they might slay the soules, that should not dye, and save those soules, that should not live. And yet no men so gadded after, so sought after, so revered as they.

And no wonder, for experience tells us, that if an untoward disorderly sheepe breake forth of the folde, he shall have many followers; and that sheep is more noted, then all the flocke besides.

*Tertul. de Prae-  
scrip. c. 41.*

This is no more then *Tertullian* tells us : *Nusquam citius proficitur, quam in castris rebellium; ubi ipsum esse illic, promereri est*; A man cannot more suddenly gaine renowne, then in the tents of rebels, and seditious spirits; if a man bee but of their faction, Oh, hee is a brave sparke. The Chronicles had never spoke of *Wat Tyler* and *Iacke Strawe*, if they had not beene rebels: and diverse *Heretickes*, had they not beene *Heretickes*, had never beene heard of, they had slept with silence in the grave. But if once there beea faction, then these are jolly fellowes, and looke bigge upon it; and followers they shall not want, for there are *multi*, the many, that will second them, and uphold them; and will be more ready to maintaine the credit of their Arch-Master, then to stand up for *CHRIST* Himselfe. The *Donatists* (saith *St. Austin*) would rather endure to heare *Christ* ill spoken of, then *Donatus* their grand ring-leader.

*Aug.*

2 Sam. 15.

And what's the reason, they have them in such high esteeme? Because they tread in *Absolons* steps: usually they are well-spoken men, very popular, and courteous. They blame the present Government both of Church and State, they know the least blemishes in both; they have them upon all occasions at their fingers ends, and lament them grievously; they promise large redresse  
of



of all abuses, if they come in place: thus, by these means, *they steale the hearts of the people*. When, GOD knowes, they are as farre short of being truly vertuous, as *Ab-solon* came short of *David's* vertues. And what hope was there, that he could be good to strangers, that was so mercilesse to his *brother*, so unnaturall to his owne *Father*? And how can these intend good to others, that unknit the unity of their *brethren*; that raise a faction against their *spirituall Fathers*, from whom, they had their *Orders*; that dismember the *Church*, their *Mother*, from whom they had their better being, even their *Christendome*?

I heare, that many are drawne away by their zealous preaching, and their great paines-taking: And I doe in part beleve it. But they should doe well to consider, that there is a *zeale even of GOD*, which is not according Rom. 10. 18. to knowledge; and this growes many times to bee *αὐτοδίκαιος* James 3. 14. and *πυρρὸς* Hebrewes 10. 27. a *bitter*, even a *fiere Zeale*, to the devouring of their *adversaries*. James 3. 14. 1 Hebr. 10. 27.

And as for their preaching, our Apostle acknowledgeth them to bee *Prophets*, but *false* ones; and *workmen* they are (saith Saint Paul) but *deceitfull* ones, yea, 2 Cor. 11. 13. *ἐργάται*, *Labourers*, great paynes-takers, no men more to fight; but (if Saint Paul say right) it is *in dolo*, not *in veritate*, cunning chap-men, *craftie labourers*, that have other ends, than they make shew of. *Alind* *singunt*, & *alind agunt*; they pretend good, but intend nothing lesse.

Our Saviours charge to His *labourers* was, *οὐ μεταβαίετε*, *ne transite de domo in domum*, Luke 10. 7. *Bee not flitting* from one house to another, be no changelings, nor yet *smell-feasts*. *Creepe not into houses*, crouch not to your disciples,



Ibid.

*The labourer is worthy of his wages*; take that, which is your *due*; seeke not after the *benevolence* of men. I will not say, that these men take other courses, that they slip out of one house into another, and stay there longest, where they finde the sweetest entertainment. I will not say, that these men creepe, and crouch for a *benevolence*, but stand upon no *wages*. And yet Saint Paul sayes, they shal have

2 Cor. 11. 15.

*wages*, *Quorum finis erit secundum opera ipsorum*, deceitfull worke must have *μισθὸν ὁμοίον*, a deceitfull reward, a corruptible crowne. For belly, and backe, and a little vain-glory they labour; but all these shall perishe, and they with them.

Psal. 62. 9.

Beware, beware, my brethren, that you be not found *deceitfull upon the weights*; your *worke* and *wages* shall be put into the skales, and the *wages* shall bee according to the *worke*, hardly a graine allowed to make *weight*. Remember also that of Saint Paul, *Si hominibus placerem, servus Dei non essem*, to please the common people, and to please GOD too, is almost impossible.

Galat. 1. 10.

But why goe I about to decipher those *false Prophets*, when my Text hath done it to my hand? Hereby (saith Saint Iohn) shall yee know the *Spirit of GOD*: every *spirit*, which confesseth, that *IESUS CHRIST* is come in the flesh, is of *GOD*. And every *spirit*, that confesseth not, that *IESUS CHRIST* is come in the flesh, is not of *GOD*. This is the rule, I told you of.

In hoc cognoscemus.

Hitherto yee have heard something concerning *false prophets*, and something concerning the *triall of spirits*; but now we are come to the touch-stone, to the *triall of spirits* indeed. And now wee are come thus farre, I am verily perswaded, that every mans heart yernes, and every mans eares are open to heare Saint Iohn's description; as if you meant to set up your rest upon his words.

Hearken



Hearken then, what Saint *Iohn* saith; Every spirit, which *confesseth*, that I E S U S C H R I S T is come in the flesh, *is of GOD*. Yea, is every spirit right, is every spirit of GOD, which *confesseth*, that I E S U S C H R I S T is come in the flesh? Now, me thinkes, I see those, that are branded with the names of Hereticks and Schismaticks, stand upon their tiptoes, and looke us boldly in the face, and tell us, that Saint *Iohn* secures them, that their spirit is of GOD, because they *confesse*, and *professe*, that I E S U S C H R I S T is come in the flesh, as well as the best of us.

Though this be their plea, yet for all that, *trust* them not, but take Saint *Augustines* advice along with you: *Eja, fratres, opera attendamus, non strepitum lingua;* O, my brethren, observe their actions, consider their conversation, but regard not the clattering of their tongues. Let us inquire the reason, why C H R I S T came in the flesh, and we shall quickly find them out, wee shall quickly know, who *confesseth* truly, that C H R I S T is come in the flesh. The reason, why C H R I S T came, is love and charity; *Charitas eum duxit in carnem*, Charitie caused C H R I S T to come in the flesh; hee then, that hath not charitie, denies C H R I S T to have come in the flesh. *Tu verò non habes charitatem, quia pro honore tuo dividis unitatem;* But thou vaine-glorious man, who ever thou art, thou hast no charitie, because for thine owne honour, for thine owne ends, thou dividest the Churches unity. And he that hath not *charity*, hath not GOD.

If then any man dissolve the unity of the Church, I will not regard his demure looks, his sanctified behaviour, his zealous protestations; I will fix mine eyes upon Saint *Iohn's* counsell, and judge him by my Text. As then Saint *Augustine* to the *Donatists*, the Schismatickes of his time, so will I say to the Schismatickes of our age,

*Verbis*

*Aug. tract. 6. in  
1. epist. Ioh.*

*Iesum Chri-  
stum venisse in  
carne, & quare.*

*1 Iohn 4.8.*



Aug. ser. 31. de  
verb. Apost.

Tit. 1. 16.

Aug. ibid.

*Verbis confitemini, factis negatis*, ye confesse *Christs* coming, in your words, but you deny it in your deeds; and that breeds the strongest contradiction. For every one, that denyes, denyes not in word; there is a *factis negatis*, a denyall in fact; so Saint Paul, *They confesse, that they know G O D, but deny Him in their deeds*. Will ye know, what it is to deny G O D in your deeds? Saint Augustine tells us, *Superbire, & Schismata facere*, to grow proud, and to make factions or schismes, to glory in man, and not in G O D, to be men-pleasers, is to deny *Christ* in our actions; since *Christ* loves nothing more than unitie, since *Christ* came to settle unitie. Every spirit then, that confesseth not, that I E S U S C H R I S T is come in the flesh, for this end, is not of G O D.

Thus it appeares plainly, that there are diversities of spirits, for *Qui non consentiunt*, They that confesse not, are spirits too, and after their manner can confesse too, and preach too, and cast out devils too, and all in the Name of *Christ*: and yet, for all this, our Saviours words will be, *Nunquam novi vos*, *Christ* will cast them off as strangers to Him, as workers of iniquitie, He will tell them plainly, that Hee never knew them; and then they must belong to, yee know whom. Let the seven sons of *Sceva* be the President, *Act. 19. 14*. If it were throughly considered of, it might doe good.

Qui solvit  
Iesum.

August.  
Ephef. 5. 23.

Coloff. 1. 24.

The Fathers reade, *Qui solvit Iesum, non est ex Deo*; he that dissolves, or divides *Christ*, hee that breakes His joyns, or teares His flesh in-sunder, is not of G O D. And without doubt, *totus Christus est caput et corpus*, our whole *Christ* is the Head, and the Body: *Christ* ( yee know ) is the Head of the Church, and the Church (saith Saint Paul) is the Body of *Christ*: they then are not the only false Prophets, who divide His Deitie from His Humanitie; nor they



they only, who deny the eternity of His Person, or His humane nature; but they are *false Prophets* also, even *Antichrists* (as *Saint Iohn* calls them in this very verse) *their spirit is not of God*, who rend asunder the body of **CHRIST**, who make a Schisme in the Church of **CHRIST**.

And what shall we thinke of those, *Qui solvunt Iesum* *Qui solvit Iesum* *Christum*, who make a division in the Person of **Iesus sum Christum**. **CHRIST**, who divide **Iesus** from **CHRIST**, or **CHRIST** from **Iesus**. The former the *Janes* doe, who acknowledge Him to be **Iesus** the Sonne of *Mary*, but deny Him to bee **CHRIST**, the *Messias* promised to the Patriarchs, *prepared to be the glory of the people Israel*.

Of the latter sort are they, that confesse Him to bee the **CHRIST** promised and expected, but scant Him of His being **Iesus**, they will not allow Him to be the *Saviour of the world*, but of a little flocke: they cannot endure to receive **GOD**'s promises in such wise, as they bee generally set forth to us in holy Scripture. All these prodigious conceits have beene hammer'd in Satans forge, that so though he could not keep the *Messias* out of the world, yet he might by some sleight or other take Him in pieces, that so hee might doe the lesse good in the world.

And as these notes have beene gathered out of *Solvit*, the like may be deduced from *Non confitetur*; for it is not *saith*, but *confesseth*; not in a Creed by himselfe, but in the joynt confession of the Catholike Church. It was one of *Arius* his legerdemaines, to have a *bosome Creed*: he was not *saith*, but *confesseth*; he came very neere (within a letter of) the confession of the Church, but hee reserved an home bred fanie to himselfe, that



Gelas. Cyric.  
lib. 2. cap. 27.

Rom. 8. 16.

Confiteri.

Thomas.

Iohn 5. 36.

Math. 25. 35.

Salvian.

Oecum. in loc.

brought him to an homely end; And yet he subscribed too; but it was *καὶ ὁ ἄνθρωπος*, with his hand onely, not with his heart. Let us therefore take heed, that our *Confession* be *ἁπλοῦς*, that wee *confesse* with the Church, and imbrace the faith of the Church heartily and fully, as we ought; that so the Spirit may beare witnesse with our spirit, *ὅτι οὕτως ἐστὶν ὁ Θεός*.

Now, me thinks, I see some please themselves with this interpretation, and rejoyce, that they are not schismatically inclined; they are content to beleeve, as the Church beleeves; they raise no controversie, nor dissension in the Church, and therefore their *spirit* must needs be of God. But (I pray you) what lives doe you lead? looke into your dealings, examine your actions, and see if this *Confiteri* doe not touch you needrely. For, if *confiteri* be *simul sacri*, it will not only touch those, who have a *Confession* by themselves; but it will reach to those, who *confesse* but in part, who lead lives disagreeable to their *confession*: for, as Thomas notes excellently, *Confiteri, qui nulla parte diffidit*, he *confesses* CHRIST, that denieth Him in no part of his *confession*. If then thou *confesse* Christ with thy mouth, and deny Him with thy heart, thou doest not *confesse*, as thou shouldest *confesse*.

But yee will say, your hearts and tongues agree. Like enough: but I say, shew me your actions; for *my workes are they, that testifie of me*, and at that great day every man shall be judged according to his workes. *Parum ergo est, quod multis assertionibus dicitis, cum ipsi actibus vestris contra vos testes sitis*; your words are to little or no purpose, when your workes speake the contrary. For most certaine it is (as Oecumenius hath it,) that this *confession* here mentioned, *ὅτι ὁ Θεὸς ἡμεῖς ἐξομολογούμεθα*, is not made by our tongues, but by our workes. It is to bee understood of  
the



*the confession of that faith, which worketh through Charity : Gal. 5.6.*  
 otherwise the Divell can confesse too. This is most agreeable to the words going next before my text; wherein Saint John tells us, that *This is Gods Commandment, that we should beleve on the name of His Sonne Iesus Christ, and love one another, as he gave us Commandment. And he that keepeth his Commandments, dwelleth in God, and God in Him : and hereby we know, that hee abideth in us, by the Spirit, which he hath given us, viz.* If we continue in these two Commandements of faith and Charity. *1 Ioh. 3.23,24*

Answerable to this is that of our Saviour, *Not every one, that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father, which is in heaven.* *Mat. 7. 21.* It is not sufficient then to say Lord in heart, and Lord in word, but there must be a Lord in your actions; yee must confesse with heart, word, and deede, and then it is a true confession: then the confession is right, when all our powers are joyned to make up a full confession. This, this is *harmonia confessionis*, that sweete harmony of confession, so much spoke of, so much required in the Christian world. GOD is *trinus & unus*, three and one, and He expects this treble confession, to make up one true confession. A double confession is but a doubling with GOD; let it be *trina*, as he is *trinus*, and then you may be sure it is a good confession indeed.

I will be bold therefore to tell you with Saint Augustine, *Aug. Ser. 31. de verbis Apost.* that all ill living Catholikes, by their foule lives, and unconscionable dealings deny CHRIST to be come in the flesh; and are meere *religiosi nominis membra, religionis vim non habentia*, such as have the name, but not the substance, or power of religion.

Yee then, that stand so much upon it, that ye are of the common and Catholike faith; and ye that relye so much



upon the *Spirit*, *trust not* your faith, beleeve not the spirit, unlesse your lives and dealings bee answerable to your faith. But joyne to your faith workes, to your good *confession* a righteous conversation; *confesse*, that *CHRIST* is come in the flesh, & *verbis vera dicendo*, & *factis bene vivendo*, in your words by speaking well, and in your works by living well, and then ye may secure your selves, that your *Spirit* is of *GOD*, and that you shall rest with the *Spirit of GOD*, through the merits of *IESUS CHRIST* our *Saviour*; to whom with *GOD* the Father, three persons and one *GOD*, be ascribed all honour, prayse, power and dominion, both now, and for ever. *Amen.*

*FINIS.*

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May. 11. 1635.

*Perlegi has duas conciones, habitas à Magistro Boughen; quarum prior continet paginas 30, posterior 62: in quibus nihil reperio, quod non summâ cum utilitate publicâ imprimi possit; sub eâ tamen conditione, ut, si non intra annum proximè sequentem typis mandentur, hac licentia sit omnino irrita.*

*GUILIELMUS HAYWOOD,*

*Capell. domest. RR. D. Archiep. Cant.*



